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CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions

EDITORIAL

The Churches and the Radio

MAN IN BUFFALO has been in the habit of listen-A ing to his father preach in Los Angeles. The other afternoon a strange voice came to him, conducting the morning service then in progress on the Pacific coast. His telegram of alarmed inquiry, telephoned in immediately, was delivered before the close of the service. Interrupting the visiting minister for a moment, the father sent out this message over the radio: "I wish to inform my son that I am well, and that the Rev. Mr. Blank is preaching for me." So does the radio age progress. Commercial broadcasting stations have been generous in their apportionment of time for religious purposes. Without showing favoritism as between sects they have made some sort of church service available in every part of the country. Of the effect of this spreading of the gospel there can be no estimate. One Pittsburgh pastor has been told of conversions occurring in Nova Scotia as a result of his preaching. Naturally, the churches are beginning to talk about taking up broadcasting as a regular part of their program. Voliva, with his station at Zion City, has already done so, and there are plenty of testimonies to the effect that the music sent forth from the old tabernacle of John Alexander Dowie is appreciated, while it is not hard to tune off when the pulpit tirades grow tiresome. Now the Methodists are suggesting Protestant broadcasting stations to be used by the cooperating denominations. No discussion of disputed questions and no appeals for money will be allowed on the air. On its face, this looks like a good suggestion. There is a danger, however, that its shortcomings lie in its apparently wise restrictions. A censor takes the life out of any matter, and religion most quickly of all. What if, as things now stand, there be millennialism, Christian Science, fundamentalism, Judaism, or modernism abroad? The free exchange of ideas is the

best protection against religious bigotry, and there is nothing else to be feared. But were the religious message to fall into the control of play-it-safe ecclesiastics, popular interest would not long survive.

The Clamor For Beer

DUBLICISTS IN THE PAY of the nearly defunct liquor business would have us believe that there is a nation-wide clamor for beer. It is to laugh! Study the situation apart from the noise being made by the paid mourners, and it is clear that the real demand for beer does not begin to equal the demand for a dry nation. What are the facts? Fifty men have been found in congress to declare in favor of 2.75 per cent beer-an insignificant minority. Neither political party dares to name a presidential candidate who is even inferentially moist. The sad fate that befell the boom of Governor Smith has warned the politicians. The best that the wet Tammany men can now design is to put across, in a convention deadlock, a senator, Copeland, who has been discreetly silent on the subject, in the hope that he will turn out to be less than bone-dry. The survey made by the Christian Science Monitor, reported elsewhere in this issue, shows that the total membership of all the organizations admittedly fighting prohibition is not claimed to be more than one hundred thousand. About all that the wet propagandists can do is to fall back upon reports of infractions of the law as an evidence of popular discontent. Nor does that get you very far, for there never has been a law dealing with the traffic in alcoholic beverages, of no matter how mild a nature, that has not been violated by a lawless minority. So the Chicago Tribune, even while it lauds the government monopoly of the liquor business in Sweden, is forced to admit that Sweden, like the United States, has her smugglers and bootleggers. Judged in the

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light of political realities, there is not a responsible political leader in the United States but tacitly admits that the alleged clamor for beer does not guarantee any large measure of public support.

The Colleges and the Youth Movement

PPARENTLY THE EMERGENCE of a youth movement among students in American colleges is catching faculties unprepared and betraying some of them into strange positions. Evidence is accumulating in the office of The Christian Century of attempts upon the part of certain college authorities and the officers of certain military training squads to discipline or apply pressure upon students who have taken an unequivocal stand upon social issues. In time, much of this may be printed. Just at present, the students directly concerned feel that they can accomplish more if it is not made public. One case has, however, received such wide publicity that nothing is to be gained by silence. At Northwestern University, where a recent delegated student conference, as reported in these columns, resulted in the adoption of an absolutistic pacifist stand by thirty-eight students, a curious situation has arisen. The highly colored reports in the daily press have been as far from the facts as such reports generally are. But the actual facts, as the students directly concerned report them, reveal an astonishing state of affairs. Northwestern, in common with almost every other American college, needs money. It is now in a campaign to obtain that money, and the campaign has been so successful as to attract public attention. This campaign is just reaching its climax. It closes within a month, and we hope that it will bring the university all the funds required. But the actions of the pacifist group of students also make "good copy" for the newspapers in a section where the press is ardently devoted to the cause of preparedness. Evidently, the university authorities have decided not to allow the one kind of publicity to restrict the hoped-for effects of the other. But in their attempts to control the campus situation they have merely made what must be in their eyes a bad matter worse.

The Story of a Student Meeting

S THE STUDENTS tell it, the actual facts behind A the highly garnished newspaper accounts were these: On February 26 "the 38," as the student pacifist group at Northwestern has come to be popularly known, reserved, through the office secretary of the dean of the college of liberal arts, a room in a college building for a meeting to be held on March 6 with Mr. John Fletcher, an English Quaker who, during the war, was a leader among the conscientious objectors of that country. To the surprise of the students, the announcement of this meeting appeared in the university's bulletin of events. No other announcement was made, save by post-cards to known supporters, because the group did not want unsympathetic persons present. At about noon on the day set for the meeting one of the students was informed by the dean that the meeting could not be held, because the rule, "No society or group of students may invite a lecturer to speak to them on the campus without the approval of the dean," had not been strictly obeyed.

Later, a committee from the group pointed out to the dean that, in the case of five previous meetings, arrangement with the dean's office had been held by the authorities as equivalent to approval by the dean. In this conference the dean admitted that there was still time for his approval to be given, were it not for the fact that the endowment campaign might be embarrassed during its most important period by the publicity resulting. The meeting was therefore held off the campus in a near-by restaurant. Mr. Fletcher spoke. The stenographic report of his speech shows it to have been a very mild one. No rioting, such as reported in Chicago papers, took place. There was no football captain leading a horde of egg-throwing rowdies, no tomatoes, no disorder of any kind. The next day the resourceful student leader of the pacifists, in denying the newspaper reports, induced the most influential paper in Chicago to print an itemized statement of her reasons for holding the pacifist position with the admission of the dean that the institution's need for money lay at the bottom of the whole affair, and the comment of a ministerial trustee that when the students grew up they would know better. Mr. Fletcher later appeared as a speaker before a regular class in the university. And Sherwood Eddy, speaking under official auspices at a university convocation, gave an anti-war message that made anything Mr. Fletcher had said look mild in comparison. If publicity was the stake at issue, "the 38" would appear to have had all the best of it.

Does It Mean Anything Or Nothing?

CCORDING TO THE NEWSPAPERS-those in-A fallible guides—the members of the presbytery of Chicago sang the doxology after unanimously adopting a resolution obviously inspired by the present theological dis-The document that evoked this approval and applause read: "The presbytery of Chicago reverently reaffirms its faith in the infallible word of God as that faith is set forth in the constitution of the Presbyterian church, U. S. A. The presbytery of Chicago steadfastly maintains that the constitution of the church, applied in the spirit of Jesus Christ, affords ample protection against the dangers to which the church is now exposed. The presbytery of Chicago holds that despite the present dangers and pending the removal of them the great task committed to the church by her head, Jesus Christ, is to be carried forward unhindered, in humble reliance on his grace, with unswerving devotion on the part of ministers, office bearers, and communicants, by prayer and careful inquiry and by the consecration of their possessions to the systematic support of the agencies of benevolence, especially of those which operate under the supervision of our general assembly. The presbytery of Chicago, with these convictions, calls upon her members and her churches and her sister presbyteries to lay aside everything that is liable to divide the forces of the church and to distract her from her supreme work of presenting the gospel of Jesus Christ as the sure relief from the grievous woes and the only sure cure for the deadly sins of the world." It is always difficult for an outsider to discover the real meaning of documents adopted within an assembly of ministers. There are some great words in this resolution. But the oftener they are read, with some idea

of the situation within Presbyterianism as their background, the more the questions rise: Does this resolution mean something? Does it mean everything? Or does it really mean nothing? What do men sing the doxology over in these days?

Professor Nixon and the Westminster Confession

N BECOMING PASTOR of the Brick Presbyterian church of Rochester, New York, Justin Wroe Nixon, formerly a professor in the Rochester Theological Seminary and a minister in the Baptist church, was received into the Rochester presbytery, thus changing his denominational affiliations. In the words of a Rochester newspaper, Prof. Nixon "belongs to a group of younger men who, while genuinely interested in conserving those values in the spiritual life which they find in the traditional and historic faiths of the evangelical church, yet believe and preach passionately that the way must be left open for the growth of the human spirit along new paths as new truths are revealed." It is, therefore, a matter of more than passing interest to see how such a man, coming from "the creedless Baptists," adjusts himself to the demands of the Westminster confession, that instrument which has so plagued many. Nixon, in a long statement presented to the presbytery, met this issue fairly. "I have been a teacher of young men who are going out into the ministry," he said. "In all of my instruction I have insisted upon honesty and integrity of belief as indispensable to an adequate ministry. Ours is a scientific age. In such an age honesty in investigation and in the statement of the results of research is axiomatic. May ministers of the church who seek to guide the moral and spiritual life of such an age be less sensitive to the urgency of truth than those whom they seek to lead? The answer is obvious. The necessity of keeping faith with those whom I had taught in the seminary as well as with the throng of young people whom I would yet teach as the pastor of a modern church compelled me to deal in the utmost seriousness with the question as to the sense in which I could accept the creedal basis of the Presbyterian church. What could the Westminster confession mean to me?"

An Instrument of Freedom

PROF. NIXON then went on to state that he perceived two elements of permanent value in the confession. The first was its proclamation of religious liberty, and the second the enshrinement of certain great convictions of evangelical Christianity. In enumerating these, Dr. Nixon made clear the understanding that he held of each one, as when, for example, he spoke of "the conception of the Bible as a revelation from God, constituting when illumined by his spirit a certain guide to the faith and practice of the Christian life." But for all these he claimed that "the final authority in matters of faith, according to the confession, is the spirit." Nor was he content to accept the confession as a complete statement of evangelical truth. "There are other truths of our religion," he claimed, "which deserve and receive new emphasis in our time. The great message

of Jesus concerning the kingdom of God, a message which calls for the discovery of the Christian way of life in all the relationships of society, is a message with which our generation is rightfully and profoundly concerned. Each generation, as the various peoples on the day of pentecost, must hear the gospel in its own tongue. The interpretation of the Christian gospel to our generation in terms of its own life constitutes a supreme challenge to the ministry of the church today." The significance of the action of the Rochester presbytery in receiving this former Baptist into its membership and welcoming him to the pastorate of one of the largest congregations within the denomination becomes more clear in the light of such a declaration.

Religion in the Denominational College

REAT HAS BEEN the insistence upon the place of the denominational college as a preserver of the spiritual values in education. Two and three, and sometimes even more, such schools have been kept running in a single state by a single communion, frequently by appeal to the supposedly low state of religion in the public institutions. Generally without the forthrightness that has marked Roman Catholics when they have spoken of "the godless public schools," but none the less persistently there have been plenty of Protestant ministers to warn their parishioners against committing their children to the demoralizing influences of state colleges. More than a year ago The Christian Century in an editorial on the religious situation in the colleges, suggested that this theory of the superior religious training in the denominational college would not, if closely examined, hold water. The lack of response to that statement was surprising. Two or three schools felt that the general charge did not apply in their particular cases, and submitted lists of courses to support their claim. Doubtless there were others that might have made similar answer, but did not do so. But, from the great body of church colleges as a whole, there came no voice to maintain any present superiority either in religious instruction or atmosphere over tax-supported institutions.

A continuing study convinces us that the suggestion made last year understated the facts. Travel among colleges makes it increasingly clear that, in a large number of cases, the small denominational college feels itself so dependent for support upon a local community, with all the religious prejudices of the various elements of that community, that instruction along religious lines is hopelessly emasculated, while the teaching foundations in connection with state institutions, because their enrolment is voluntary, feel free to offer as wide a range of religious teaching as is to be found. Moreover, facts have now been announced that show that the supposed success of the church college in encouraging the religious life of the student is a myth.

The graduates of a grade A college under denominational control last year, for the benefit of a campus organization, answered a series of questions bearing on this point. Ninety per cent of the class claimed to be Christians, but between 40 and 45 per cent stated that, at the close of their collegiate course, they did not believe in the existence of a personal

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God. Eighty-five per cent were members of some church, yet 51 per cent admitted that, during the four years, they had seldom attended a church service. Seventy per cent were graduating without having received any religious instruction while in this school. Fifty-six per cent declared that their experience in college had not deepened their religious beliefs. There were 43 men in this class who had entered college with the expectation of going into the ministry; sixteen of these finally went to theological schools. Twenty-five years ago, in this same institution, the ministry stood first in the list of professions chosen by graduates; business stood sixth. Last year the position of the two was exactly reversed.

From such a cross-section as this, some conclusions may be drawn with fair certainty. It is clear that the students in this church college are as much out of touch with the church as those in any institution. It is clear that the surrender of religious interests to extra-church agencies has not been attended with conspicuous success. Frequently the readiness of the denominational college to depend upon such agencies to capitalize the religious impulses of the undergraduates is only a means of sidestepping responsibility in a difficult realm. More than all else, it is clear that there is nothing in the present religious program of such a college that compels the attention of the undergraduate.

Why is this? Answers are likely to be as varied as the number of answerers. But has sufficient attention been paid to the fact that, even in schools where there are socalled courses in religion, there frequently exists an implied difference between the kind of examination that the teacher and student are permitted to make in this realm and that which they are encouraged to undertake in other fields of The basic principle upon which the modern class proceeds is that all the facts must be faced before conclusions are drawn. The student lives in this atmosphere until he comes to the realm of religion. There he feels the presence of hedges, limits, bounds. Not always of course, but frequently. He may never see, but he is forever expecting to stumble on "No Trespassing" signs. And so he puts the study of religion in a class that he considers no real study at all. The result is inevitable. Requiring attendance at such classes merely aggravates the trouble.

This is no plea for neutrality. Most denominational colleges owe their students and their supporters a new and assertive program of religious teaching. To conduct a college in the name of religion, and then to soft-pedal religious studies because of the prejudices of the surrounding community is to throw away the institution's reason for being. There should not be a single church college in the country which does not stand by its convictions to the extent of presenting a broadly inclusive department of this kind. But the addition of such courses is not, in itself, enough. They cannot, successfully, be stuffed down the throats of the students. They must compel their own audience, and this they will do from the moment that they are permitted to carry forward their work in an atmosphere of complete freedom. Free religious discussion, as is being proved in these days, is a subject that fascinates the human mind. Students are not different from other humans. They will respond to a free teaching of religion as quickly as to the

free teaching of any other subject. And that response will be of immense value to their own souls and to the religious interests of the country.

One certain outcome of the free teaching of religion in colleges will be the power that it will grant teachers to insist upon the connection of this field of thought with many others that are now regarded as distinct. Out of the free classroom there will come the understanding that you cannot have a sociology without religion, that you cannot have an economics without religion, a history without religion, a science of government without religion. And out of that realization there will grow, before many years have passed, that full-orbed type of education that many of the seers of the present are dimly feeling after and never quite apprehending. It is altogether possible that the attempt to realize such ideals would involve many denominational colleges in difficulties. There would be, on the one hand, conservative denominational supporters with whom to reckon, and on the other the scepticism of educators as to the possibility of placing the teaching of religion on a common plane with other sciences. But, unless the denominational college is ready to take that risk, and do some actual intellectual adventuring for the restoration of religion to the concern and comprehension of the modern American student, the question persists: Why the church college

Fundamentalism and Modernism—and God

'ANIFESTLY, the editorial page of a current periodical is no place in which to make an exhaustive or even an exact treatise upon so vast and many-sided a theme as that of the meaning of God. The limited space at our disposal, the mood of both writer and reader, and the purpose of such a periodical forbid the adoption of the method and technique of academic discussion or more ambitious authorship. Yet there is a service which, in view of the heat and confusion of these days, a journal of religious opinion may render to its readers. That is to attempt to sketch in a few rough, broad strokes its own interpretation of the controversy, not merely in respect of those details which are thrust into prominence by events, but in respect of the elemental issues themselves. The conditions and conceptions of life have so changed within a century that great multitudes of our fellows are adrift on an unfamiliar sea. If one can reach them with a saving word it is one's duty to shout that word even though it lack the precision of a geodetic survey of the coast line. Moreover, the church stands in doubt and distress of spirit between two thought worlds. From one of these it derived its cosmology and the whole range of its intellectual concepts. Its faith, its hopes and its purposes have been associated with these old world concepts so intimately and so long that the suggestion of exchanging old categories for new strikes fear to the heart of the church, lest with the passing of the old thought-structure the precious faiths and hopes and purposes shall themselves fade away.

But the church has to live in the new world. And as the new world arrives in growing fullness the church feels

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with increasing poignance her lack of orientation, her illadjustment to actual conditions, and the indifference, or at best the tolerance and patronage, with which the new world regards her, as though she were a sort of institutional grandmother, worthy of affection and care, but not capable of functioning in a vigorous and vital way. Of course this is an impossible status for religion. Religion is absolute and imperial in its very genius. It cannot be a dependent. Its royalty and universality are inherent. When they go, it ceases to live. The church, therefore, is steadily seeking to find its way in the new world, searching out those categories in the unfamiliar language of science into which it can pour its age-old treasure and thus give it currency in the life of modern men as it had currency in the world that is so swiftly passing away.

There are those who, taking counsel of their fears, resist this transfer of the immemorial convictions and hopes of religion from the old thought-vessels into the new. They seek to keep the old vessels as well as the eternal treasure, and in their passion the vessels have come to be identified with the treasure itself. These call themselves funda-They set up certain long accepted conceptions of historic fact or speculative belief as the fundamentals of the Christian faith, and declare that denial or doubt of these is infidelity or agnosticism. That the doctrines which they thus erect into a sine qua non of Christian fellowship were expressly avowed or impliedly accepted by many Christians in the older world order, no one cares to dispute. But that even there and then such doctrines were of the essence of the Christian faith and the real basis of Christian fellowship a very large body of present day opinion devoutly This body of opinion goes on to declare that the old faith is separable from all forms of thought which science has taught man to outgrow, and that other thought forms may be found for it if only faithful men and women have courage and intelligence and devotion equal to the task. Seeking thus for new vessels for the ancient treasure, new carriers for the eternal truth, it is hoped to make religion live with power in the new age, a power far more penetrating and august than it ever exercised in any age before.

Those who feel thus have been called modernists. There is a clear line of demarcation between them and the so-called fundamentalists. The two groups represent a divergence and dissimilarity so deep-going and distinct as to suggest two distinct religions. There is hardly a greater disparity between Christianity and Confucianism than between modernism and fundamentalism. In saying this the reader must be careful to note the precise terms we have used. It is not said that conservatism and liberalism are two re-The contrast is not between conservatism and liberalism at all. Conservatism is not fundamentalism. The former is an attitude of mind, an emphasis, a judgment as to the proportional relations between the old and the new-favorable, of course, to the old. The latter is a system of doctrine. The line between conservatism and liberalism is a shaded line-indeed there is no "line between" at all. The terms represent rather the range of intellectual differences within a common fellowship. But fundamentalism is an exclusive fellowship, a cult by itself. Its leaders define it as "militant conservatism," by which they mean, without apology, "conservatism" waging

a war of expulsion upon all who do not accept certain doctrines. Modernism, on its side, is no less definite in its aims than fundamentalism, but it absolutely disavows the spirit of intolerance which fundamentalism treats as a virtue. The modernist gladly takes into his fellowship the most extreme conservative and would extend his hand to fundamentalists as well. Indeed, it is of the essence of his position so to do. It is the genius of fundamentalism, however, that it sees the implacable conflict between its system and modernism, and that it could not match the tolerance of modernism by an equal tolerance without thereby ceasing to be fundamentalism.

But if modernists make no issue with fundamentalists as to personal fellowship and churchly cooperation, it is at last waking up to discern the mutual exclusiveness of the two systems. Both cannot be inscribed on the same Christian banner. If fundamentalism be true, Christianity is one kind of religion. If modernism be true, Christianity is another and radically different kind of religion. issue between the two is sharply drawn. No outcome is conceivable save the gradual penetration of one by the other, or the disruption of the Christian church into two rival faiths. For our own part we have little fear of so great a tragedy as another schism in Protestantism. Modernism has already made such contributions to the thinking of churchly leadership; the scientific point of view has become so well established in secular culture and practical affairs; and the ill-adjustments of a survival-church to changing world conditions are producing such disquiet and embarrassment to religion that fundamentalism is, as we see it, incapable of winning its war of expulsion and disruption. The crisis to which religion has come requires utter candor and honesty in discussion. In this respect fundamentalists excel modernists, though the reserve and obscurantism of many convinced modernists is balanced by the intolerance of the fundamentalists—so neither side may boast! The time has come, so it seems to us, to take the issue out of class room and professional conference and discuss it in the hearing of all sorts and conditions of men. It is vital now to say that some things are so, and that some things are not so. As far as possible—and it is by no means an absolute rule—our yea should be yea and our nay nay. In this spirit The Christian Century purposes to consider the basic issues, beginning at this time with the fundamentalist view and the modern view of God.

The basic distinction between the God of tradition and the God of modernism is found in the difference between two sets of mental images with which God is conceived by the two groups. Behind our elaborate theologies and creedal systems there lie certain mental pictures, more or less vague, more or less distinct, which prompt and uphold our theories. These images are implicit in all our thinking about so vast a theme as the meaning of God. Our differences are not logical primarily, nor theological, but imaginative. We may have ever so massive and finely reasoned a theological structure, and we may debate this and that detail of the total jargument and come out no nearer together than at the beginning. In a debate on God the minds of the fundamentalist and the modernist do not meet.

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To oppose system against system involves endless and sterile disputation. Our essential differences are in our more or less unconscious foundations, not in our conscious superstructures. These foundations of theology are for the most part hidden; they are not logical, but psychological, not metaphysical but naïve, not expressed but implied. The essential differences in our sophisticated thought about God arise out of the differences in the unsophisticated material of imagination with which our thinking begins. If it were possible to put one's hand through the tangled web of finely woven theological theory and take hold of the uncriticized imagery that is concealed beneath and behind it, we should have in our possession the data upon which to base an intelligent choice between the God of fundamentalism and the God of modernism.

If this be true, it should carry a certain comfort to the reader of these words who, though desiring with deep earnestness to follow a discussion on this greatest of all themes, yet even now is dreading lest the discussion take him into deep waters of logic and metaphysic which either his unfitness or his impatience forbids his entering. Such a reader should know at the outset that an examination of the logical structures of the two theologies under consideration would neither be appropriate in this place nor profitable in any place for the purpose we have set before us. An examination of the imaginative presuppositions of the two views of God is a much simpler undertaking, as it is, in our judgment, a more enlightening one. The fundamentalist view of God arises out of the imagery of a spatial gulf, fixed between man and God. God's coming to man is from somewhere. His abode is yonder, or up there. He is one among many beings-albeit the highest, the supreme-within a spatial universe.

A literal reading of the scripture, of course, provides ample support for this way of thinking of God. The creation story is anthropomorphic in its entire framework. Its God is a particular being among other beings operating within a spatial situation. The appearances of God to men of ancient times are described as visits of man with man. The imagery of a spatial heaven, or its equivalent, as the dwelling place of God dominates all ancient thought of God, no less of Old Testament than of pagan thought. Miracles were the intervention of God from the outside, the operation of a deus ex machina. Revelation was the deliverance of truth to the mind of man by a divine being who operated through some inscrutable process outside the normal processes of human psychology. In the comprehension and acceptance of such "revealed" truth the ordinary processes of thinking were irrelevant. The ascension of Jesus, the expectation of his return, his present reign at God's right hand, and the holy city of his final triumph all are supported by the framework of spatial relations between the divine and human.

This spatial dualism is the imaginative substance out of which traditional theology has been built. Even in its most abstract and highly logical form the subconscious datum of traditional theology has been the image of a gulf with God on one side and man on the

other. Fundamentalism is the heir of this implicit imagery of traditional theology. The clash between modernism and fundamentalism is primarily due to the inability of minds whose thinking has been nourished in the scientific ideas of the past three-quarters of a century to build a system upon this spatial, anthropo-The modernist squarely fronts the morphic dualism. theology built upon the imagery of tradition and declares that no such God exists. With La Place he searches the spatial heavens with his telescope and returns to say that he has found no God there. The imaginative stuff of the modernist's theology is found elsewhere. He thinks of God in the imagery of concrete moral experience. He does not look away, but within, to find God. And he strives to build his theology upon the imaginative material furnished him by his own spiritual life. Looking within, he finds God. And he finds also a unique point of view from which to look out upon the universe. What he sees when he looks from within outward is not a God spatially related to man and other beings, but a universe which is itself a living thing. The God whom he discovers is not "outside" of anything, but all things and all selves and all processes are instinct with his presence.

Thus the modernist cannot rest in any materialistic imagery of God. Yet he goes back to the scripture-the same scripture from which the traditionalist derives his anthropomorphic dualism-and by a law of affinity those words which define God in non-spatial, non-anthropomorphic terms, leap from the classic pages and cling to his mind. God is love-God is a spirit-In him we live and move and have our being-God is light-Is not my dwelling with the humble in heart?-Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?-As thou, Father, art in me and I in thee, that they also may be one in us. Scriptures like these come trooping to the modernist's mind to interpret and confirm his instinct for finding in the realm of spiritual experience the imagery out of which to build his theory of God. And he is continually meeting in the same scripture words of another but kindred sort which interpret the universe itself. My Father worketh even until now-The whole creation groaneth and travaileth together in pain until now...waiting for the realization of the sons of God-All things work together for good to those who love God. The universe is no dead matter upon which a mighty God, invading it from his outside abode, has left the occasional print of his majestic feet. It is rather a forth-putting of his unfailing, living, gracious presence, and all its processes and laws are but the habits of his creative labor.

In thus presenting the traditional view of God in contrast with the modern view, it is far from our intention to imply that the scriptures which we have quoted as interpreting the modernist view are not also accepted by the fundamentalist, just as it is equally far from our intention to imply that the scriptures which underlie the fundamentalist's imagery are denied by the modernists. Ask a fundamentalist if he believes that God is love. If he is not affronted at your impertinence he replies that, of course, he does. Ask a Christian modernist if he believes in the creation story of Genesis, If he is not affronted at your

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impertinence, he will reply that, of course, he does. The difference between these two is not that one accepts while the other rejects this or that scripture, but in the use which each makes of this or that sort of scripture as the basis of his conception of God. The modernist has his own interpretation of the anthropomorphic scriptures and the fundamentalist has his own interpretation of the unalloyed ethical or spiritual scriptures. For the modernist the passages containing anthropomorphic and spatial dualisms have their place not at the center but on the periphery of his theological interest; just as those passages like "God is love" have their place not at the center but on the periphery of the fundamentalist's theological interest. To the fundamentalist love is an attribute of God. To the modernist love is the very essence of God. The reader will understand that the term "love" is used here as typical of all the spiritual realities suggested by the group of scriptures cited above, and is so used to avoid circumlocution. The fundamentalist makes love an ornamental feature of a structure erected out of quite another sort of material. The modernist can find no other sort of material out of which to erect the structure save love itself. Ethical and mystical experience flings out upon its banks the suggestions of God which the modernist mind is engaged in gathering up and assembling into a theology, a picture of that divine being who is

> "... closer than breathing, Nearer than hands and feet."

Other aspects of the difference between fundamentalism's God and the God of modernism must await attention in another issue.

Essentials

YOUTH-Is this your great work on the Essentials of Faith?

OLD MAN-No; over here in the shadows. I must turn on the light. There.

Youth-I see. A case of five shelves. Looks like a pyramid. Funny.

OLD MAN—These six volumes on the lowest shelf are my first "Essentials." I was a young man then.

Youth-Massive.

OLD MAN-On the next shelf is my first revision.

Youth-Only four volumes.

OLD MAN—Only four. I revised it after my boy died. Excuse me.

Youth-I had better leave.

OLD MAN—Stay, please. Few come to see me now. I am old. These three volumes on the third shelf are another revision. That was after—oh, I never told of it, and I shall not tell now. It was a terrible struggle, but I learned to pray.

Youth-And the two volumes on the next shelf?

OLD MAN-Another revision, after the War.

YOUTH-And the little volume on the top shelf?

OLD MAN (fondles the book)—My last Essentials. When she died—you know—I saw things whole as never before.
YOUTH—Whole?

OLD MAN—Yes. He is my Father, and I am His child. YouTH—And you want to go home?

OLD MAN-I am home. ARTHUR B. RHINOW.

The High-Water Mark and the Dam

A Parable of Safed the Sage

ONCE UPON A TIME I visited Dayton, and it was just after the Flood. And the Iron Posts of the Union Station bore Painted Rings above the height of the head of a man to show how high the Water had risen when the Flood was upon the City. And again I visited that town, and I looked in vain for those rings. For the Painters had painted the posts again, and it may be more than once, and the marks were Obliterated.

And I spake unto certain of the citizens of that town, saying, Where are the Highwater marks of which this city once was proud? For the places that knew them know them no more.

And he said, The High-water marks of this town are the Dams above the town where the Flood waters of the Miami may be Impounded so that no flood shall ever overwhelm this city again. And as for any marks that might show where once the waters stood, forget it; for we also have forgotten it and care not to remember it yet again.

Now I considered this, and I thought well if it. For there are too many men who keep records of their past Failures to comfort themselves when they shall fail again. Whereas, they ought rather to be Erecting Dams or other Devices whereby the things shall not continually recur.

For I have often thought that there could hardly be a greater confession of human frailty that no more nearly bordereth on Hypocrisy than to print in a Prayer Book a confession of Sin and a promise of Repentance, with the knowledge that on next Sunday we shall be back in the same place admitting the same old Sins. I have sometimes wondered if it would not be a Relief to the Recording Angel if we could now and then think up a new Sin instead of confessing the same old ones; or, if on moral or other grounds that were considered Inadvisable, then to endeavor instead to accomplish a New Virtue.

For a sad fact in human life, and one that depresseth every friend of Reform, is the Recrudescence of the Old Things that we supposed we had left behind.

And I have taken a kind of Savage Satisfaction in singing with Moses and Miriam over the Dead Egyptians on the shores of the Red Sea, for there was in that vision a Reassuring Finality. Sihon king of the Amorites and Og king of Bashan were ahead and unconquered, and the Walls of Jericho stood on their seoure Rock Foundations, but the Egyptians who were dead beside the Sea would never need to be fought again.

So I considered the wisdom of those who painted out the mark to which the waters rose, and put their energy into the building of Dams, wherewith to keep the thing from happening again. And this method I commend to those who so easily are swamped by recurring faults that might be Painted Out and kept out.

Are Industrial Relations Christian or Pagan?

By Alva W. Taylor

JESUS PUT the sacredness of personality as the first item in the Christian creed. The basic test of loyalty to him was made that of service to the least among men. Wherever the Christian teaching has been applied to social relations it has drawn men into fraternal or democratic associations. Paganism puts things before men. It makes the profit motive primary and uses men as a means to profits. A national board, whose function is supposed to be that of adjusting wages to decent living conditions, deliberately decrees that a living wage is not to be paid because dividends have the prior right.

This priority of dividends is the defense of the autocratic control of productive enterprise. Such control is required by the profit system. It is argued that efficient management demands a machine-like direction of workers, and the presumption that men will not voluntarily organize themselves for such regimentation is carried through with that argument. Thus as the machine increases in power and complexity the ware-earner decreases in initiative and will. His personality tends to become ever more subservient to the machine and his democratic right to that of overhead control. Autocratic control of industry becomes increasingly arbitrary and quasi-military as industry becomes more complex and requires larger numbers of workers.

Is it possible for men and machines to work together in an efficient manner, on a basis which gives the workers a part in making the rules under which the work is done? This is the problem of democracy in industry. How far do the accepted principles of the present economic order represent the ideal of Jesus? How far do the processes and organization of modern industry make for brotherhood?

TOOLS AND CONTROL

According to the current industrial dogma, ownership of the tools of production gives capital the exclusive right to control the industry and all its processes. Labor is not recognized as making any investment. It is theoretically given the right to bargain for the wage, but outside of a well organized shop, bargaining is a fiction of theory without much basis of fact. It is a "take it or leave it" proposition to the individual wage-earner with a "hire and fire" power in the hands of the employer. The individual workingman has no power comparable to the unionized power of the man investors in the modern employing corporation. Even though the employing concern is owned by a single individual the status of the worker is not changed. Money is power, and ownership means arbitrary control. A man with any considerable amount of capital can "take it or leave it" without risk to anything more than profits; a man on wages must "take it" or starve. In the contest on the vital issue of a living wage, money means power to live without work for an indefinite period and power to coerce through cooperation of investors. 362

The wage-earner finds an equality in power only when there is more demand for labor than there are workingmen to supply it, or when he is organized and is enabled through accumulated strike benefit funds to sustain the lives of himself and family through a prolonged period of abstention from work. In the first case, the profit interest of the employer will lead to a higher wage, which however is still arbitrarily fixed and made subject to a decrease in demand for goods or an increase in the supply of labor. No equities are established, and the wage-earner simply shares good fortune through the compulsion of the "labor market."

ARBITRARY POWER

When he is compelled to depend upon his own organized strength the worker is quite as likely to abuse his power as is the employer. Arbitrary power is always subject to abuse. Buckle said that in all history there was no record of men possessing arbitrary power without abusing it. It is here that every form of social control except democracy breaks down. Those who are controlled must have power to choose their governors and to recall them if they abuse their powers. It is better to suffer all the shortcomings of democracy than to be compelled to suffer the evils of arbitrary strength. It is easy to criticise democracy, but few of its critics dare to support any alternative. The fundamental fault in the arbitrary and tyrannical use of labor's organized power is not in labor organization, but in the fact that power, whether by employer or by employee, is the norm of their relationship when interests conflict. Capital cannot hold to the "hire and fire" theory and prevent labor from building up an alternative theory of power. Capital cannot live by corporate power and demand or expect that labor will fail to build up a like corporate power.

FUNDAMENTALS OF DEMOCRACY

The fundamentals of democracy are self-determination and representation. These principles apply to groups and classes as well as to nations. Political democracy left us content with a more or less autocratic industrial control so long as there was boundless opportunity to "go west" or to change from wage earning to some livelihood under one's own initiative. With these means of escape now dwindling, the democratic spirit ploughs through to the logical end. A free educational system is a menace to all autocracy. Political and religious autocracies in Europe were able for several generations to confine education to courses of training for the service of authoritarian institutions, but even there the training of mind proved their undoing, for a mind trained to think will sometime break the rule of training and do its own thinking. An educated working class will demand that the democratic principle be carried through even into the sacred confines of property control. Some enlightened employers, of such a stamp as John D.

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Rockefeller, Jr., have already warned their associates of the inevitable coming of this day.

The most accurate assessment of the problem here under consideration is summed up in saying that labor does not want to run the works—it merely wants something to say about its own job. The wage earner even looks with suspicion on profit-sharing systems. Wage earners are not, as a class, protesting against the wage system. They prefer wages, and they accept management. They only ask for representation when it comes to fixing wages and the conditions of employment. That means nothing more than the application of the fundamental principles of self-determination and representation to the worker's daily life. That same right we all possess as citizens in state and church and lodge and community. Industry is the only reserved area, and that is reserved because of the way in which personal property right cuts across all other social rights.

But the wage earner has a property right in his skill and brawn. They are his investment. Even from the point of view of investment they are quite as tangible as is the cash of an absentee purchaser of stocks, and on the average much more vital. From a mere property viewpoint the conflict of capital privilege as against labor privilege will not end until that investment is put on an equality with stock investments. The claim of a right to sole control inheres no more in business success than in military or political success. The time is gone when a captain can win a kingdom by winning a war, or a politician a dictatorship by winning elections. Only when one inherits property is he allowed to inherit control of the destinies of his fellow men!

THE SOCIALIST BOGEY

The democratic representation of the wage earner on matters relating to his job is not a challenge to the principle of private ownership. It has nothing to do with the theories of socialism. The worst enemy of the capitalist is that attorney of prejudice, the fellow who shouts "socialism" every time this sort of thing is mentioned. He is the worst enemy because falsehood as a defense is the worst enemy of any cause. The chief aspiration of most wage earners is to get more of what they can call their own, with emphasis upon the own. It is not an application of the principles of political democracy that foments political revolutions, but the denial of their application. Communism rules today only where czarism ruled yesterday. Denial of industrial democracy foments industrial discord.

Radicalism is born of reaction. Marx's own theory made the standpat capitalist the one inevitable creator of socialism. Our capitalist industry will have to take its choice; it can work rationally with the democratic principle implicit in our social order or foment industrial rebellion by denying it. The leaven of democracy will work its way through, and it always destroys faith in paternalism and arbitrary control. There can be no reserved areas in a democratic social order. Property right has held the redoubt where men work six out of the seven days, but the walls of that Jericho are crumbling. The danger lies not in surrender to the spirit of the age but in holding to privilege against the spirit of the age. The only way to beat socialism is to beat it to it. Its enticements are in the challenge it makes to

privilege and autocracy; its answer is to be found in cooperation.

Perhaps the greatest weakness in the administration of the democratic theory of society has been in the failure to differentiate adequately between the functions of legislation and administration. Jefferson was afraid of vested power. He had good reasons for that fear, but we are now advanced enough in democratic experience to see that successful administration requires power and authority. This is what lies beneath the current slogan of "less government in business and more business in government." There is a fallacy in the slogan as it is currently used which cannot be argued here, but there is a truth in it which applies here. We are finding that municipal government is weak if administration is not expert and entrusted with power to do; but we do not propose, in giving power to the executive arm, to curtail the democratic right to legislate nor its power to hold management to account.

MASS MANAGEMENT A FAILURE

This is even more true in industry where every motion relates itself to productive energy. No experiment in communal control, whether in Italy or Russia, has found anything but failure where expert management was supplanted by mass management. The mass cannot manage any more than an arbitrary personal will can legislate, but the democracy can elect legislators and the legislators can audit management and hold it to the common will. And that is what industrial democracy or representation in shop control means. It relates to the terms and conditions under which men work together. It seeks legislative voice only. So far is it from revolution that it is the one sovereign remedy for revolution and every other malady that arises from discontent. It brings smouldering discontent into open council where reason and judicial procedure may have a chance.

No system of labor relations that is arbitrary on one side has ever been highly productive. Slavery was about the poorest type of labor relationship that productive enterprise has ever attempted. Servants, working under the will of another, litter society with the wasteful psychology of servility, dodging, falsifying and malingering. Production increases in direct ratio to the freedom of the individual, coupled with a willing spirit of cooperation. The eight-hour day will produce more than the twelve-hour day if it is accompanied with good-will management.

PURVEYORS OF GOOD-WILL

Employers are recognizing that the drive system is like putting brakes on the drive wheels and emory dust into the gearing. The instituting of welfare work and personnel departments, "purveyors of good-will," as a manager called them recently, is a recognition of this psychological factor by the employers. But good as these are and contributory as they may be to increasing production, the essential thing is not yet supplied. That is the democratic right to a voice in the terms and conditions of the job. That alone recognizes the wage-earner's essential dignity as a human being, as a citizen and as an important factor in industrial enterprise. Once recognized as a full-fledged cooperator in the enterprise, labor soon comes to live up to the part.

Suspicion is the fertile soil of unrest and misunderstand-

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ing. Common interest, intelligently shared, is the fertile soil of peace and cooperation. "I have never had a suspicion of strike or friction in twenty years," said a large employer to me recently. "How did you do it?" I queried. "I always take them into the inside of things," he answered, "and when I play fair and they see it, they always play fair." Most employers believe themselves to be fair; so too do most wage-earners think the same of themselves. They will see it alike when they join counsels and each is able to see what the other sees.

This is not merely a problem in economics. Indeed it is more a problem in ethics than in economics. We are learning, however, that ethics and economics must make an alliance if we are to have an industrial peace, or even the largest measure of industrial production, to say nothing of a Christian social order. If industry is motivated only by the old pagan urge of self-interest which came up with us from barbarism, and Christian living remains a personal, esoteric thing, apart from our workaday life, there is no hope for the kingdom of God. No man can live the unselfish life in a social sense and at the same time do business under a system that is based upon and motivated by selfish interest. That thing is not a paradox but a contradiction. It demands a double life. Benevolence is a poor substitute for justice. Neither can we fulfill the democratic spirit in social life with millions working under organizations where the ruling spirit is that of autocracy. Democracy in the rather incidental personal affairs of state and church and other organized institutions does not go so far in personal experience as it does in the everyday working life. In the one it touches the outer rim of social experience; in the other it touches its heart.

SLAVE SYSTEM AND WAGE SYSTEM

The current lack of faith in the capacity of the wageearner to share in shop control is inherent in the custom of denying it to him. Honest experiments in industrial democracy have proved as uniformly successful as any sort of industrial experiment in our time. Our theories are usually accouched in current practice. The slave system begot the theories-social, economic and theological-that defended it. So too does the wage system and the custom of putting property first. Jesus put humanity first, and the front line of social advance today is also putting it first. Law and organization and theories run on the lines laid down by the past, but ethics and sociology are deflecting the course of practice. Tomorrow law and organization will move up to conserve the gains being made today by experimentation in industrial democracy; it is slowly transforming custom into better custom, and the theories of those who control will follow suit, protesting, no doubt, against the next step forward.

If education makes us aware of ourselves it also makes us aware of the fact that others are much like ourselves. In a democracy it must finally teach us to arrogate nothing to ourselves that we do not generously extend unto others. The "least of these" share our human nature with all its fundamental desires and aspirations. The right of personality is the most sacred of all rights. An industrial system that develops personality in some, while denying others a right to its development will not stand the ethical

test outside the concepts of the slave system. Either humanity in the large is capable of arising to the enjoyment of those things which the more fortunate enjoy or Christ was wrong, and our faith is vain, and vast masses of the human race are doomed to be always miserable. As the work of the world becomes more and more a thing of machine production, done under large and complex organization, either the man who toils will come to have a part in its control or become disinherited from all effective part in organized social life. It will boot him little to vote democratically once a year and worship democratically once a week if he works subserviently six days out of the week. The plea for the worker's right to share in control is a plea to carry democracy on through, and it is a plea to make fraternalism function where the larger part of life is lived.

This article by Dr. Taylor is the seventh in the series on "Pagan Aspects of Christian Society." Previous articles have appeared as follows: November 22, "Paganism in Modern Business," by Bishop Francis J. McConnell; December 6, "Who Owns Unearned Profits?" by Charles A. Ellwood; December 27, "Is Profit Christian?" by Harry F. Ward; January 10, "Do Tariffs Violate Christian Ideals?" by F. Ernest Johnson; January 24, "Our Pagan Cult of Mammon," by Ross L. Finney; February 28, "Our Pagan War-Creed," by Charles E. Jefferson.

The Lion in His Den

By Lynn Harold Hough

GREAT MANY NOVELS have been written about religion," observed the Lion. He was holding in his hand Mrs. Caroline Atwater Mason's book, "The High Way."

"And rather a number have been written about theology,"
I threw in.

My friend smiled. His eyes turned to a table upon which lay J. Henry Shorthouse's "John Inglesant," Walter Pater's "Marius the Epicurean," Mrs. Charles' "The Schonberg-Cotta Family," Mrs. Humphrey Ward's "Robert Elsmere," Mrs. Margaret Deland's "John Ward, Preacher," and James Lane Allen's "Reign of Law."

"It's an odd collection," I observed. The Lion ran his hand over the books.

"Yes, you have a good many approaches. You have religion and the love of beauty, religion and spiritual democracy, religion and criticism, religion and science—all worked into the passion and the pain of the human story as the novelist has told the tale. Some of these books have the secret of life in them. Others are neither great nor profoundly vital. But they all have their interest. And now comes Mrs. Caroline Atwater Mason to preach the doctrine of the fundamentalist by means of a parable of contemporary life."

I had settled back into a chair waiting for my friend to set forth his thoughts.

"Mrs. Mason is a practical writer. She has written well and sometimes very nobly. And no one can doubt her sincerity, or her Christian purpose in this piece of eager and

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intense writing. The story moves with a swing of interest. Many of the characters live. And because things which tear men's hearts are seen in action in this book it will be very widely read."

The Lion looked through the window when a bright glow of sunlight fell upon the snow. He waited for a moment. Then he went on.

"You can never really defend the truth by refusing to subject it to the most searching tests. No doubt there are elements in the modern criticism of the Bible which are tentative and which will be unable to maintain themselves. But the cure of criticism is always more adequate criticism. You only repel an honest mind when you suggest even by implication that the candid scholar is a menace to the faith. Mrs. Mason has read a good deal. But after all she has plunged into a great theme with all the valor of ignorance. She gives no hint of all the gracious and spiritually upbuilding work of such scholars as A. B. Davidson, Canon Driver, and Sir George Adam Smith. It really seems a pity that her hardly driven lads in the theological seminary had never heard of the men in whose lives piety and critical attainment and prophetic vitality moved hand in hand. There is a certain lack of entire intellectual honesty in her treatment of the social passion which is one of the most nobly Christian things in the contemporary church. She discusses it as if it is only the by-product of a ministerial life which is spiritually bankrupt. One wonders if Mrs. Mason has ever read one of the books of Professor Rauschenbusch. And is it quite candid to write as if the moral lawlessness of our time has its brief and sufficient explanation in the critical and doctrinal positions of our theological seminaries? And by what fatal lapse of ethical good taste did Mrs. Mason

allow the young hero so much wiser than his theological professor to become engaged to a girl he did not love as a result of a moment's flash of vivid boyish feeling? A little simple manliness would have saved this likeable chap from the most unpleasant experience which is narrated regarding his life. Is it just fair to capitalize all the hatred of Germany which the war produced and to utilize this to further the cause of an enthusiastic piece of religious propaganda? If modern criticism produced the war, what was its share in the winning of the war? Does Mrs. Mason forget that every English and Scottish theological college of any standing has welcomed the critical results of modern Biblical study? The colors are flung on the canvas most vividly. The lines are drawn sharply. All this one concedes to Mrs. Mason. But she has been unfortunate in losing touch with the facts and the realities involved in the situation once and again."

"You seem hostile enough," I began.

"Oh, that doesn't cover the whole case," replied the Lion. "If all criticism is not extreme, and all German critical scholarship is not of the devil, and all social passion is not the affectation of unspiritual minds, it still remains true that Mrs. Mason has put her finger upon many a real plague spot, that what she says is often true of individuals if not fair as a universal indictment, and it is also true that her passionate discussion is sure to make us think. It will send us on a journey to find the facts for ourselves."

We were silent for a moment. Then my friend said his last word for the day. "After all, it is easier to produce scholars than to produce prophets. And the theological schools must not lose the secret of prophecy while they are winning the spurs of scholarship."

God's Fools

By John A. Hutton

"We are fools for Christ's sake."-1 Cor. 4:10. THEN THE CHURCH has been at its best all through the centuries the world outside has always accused it of being foolish, and there would be something really wrong and sinister about the church if it were to cease, in some way, to be worthy of that reputation. A church which, in the eyes of the world, was quite sensible and tame and manageable and predictable, would have ceased to be a church. It is rather remarkable that, from the very beginning, the church had that reputation. There was a very able man, who knew something about the beginning of Christianity, a man called Pliny, and he wrote a rescript, or letter, to his master, the emperor Trajan, telling him what he knew about Christianity, about the church. It is a most illuminating document. Pliny was a good man, an able man, a man of the world in the very best sense, a man of the type of any of our great governors-general of India, Egypt, or Australia; a man whose business it was to take a fair and dispassionate view of any phenomenon that occurred within his particular district. And so I say he wrote to his master Trajan about Christianity. He does not know very much about it; he doesn't even know how to spell the name of Christ. He tries, he makes mistakes, but he writes something which is quite recognizable; he writes "Chrestos" instead of "Christos" and he tells some of the stories that are circulated about Christians. He tells them with the detachment of a man who really does not believe them himself, who is too fair-minded to believe that these stories which are in circulation can be true; but still, he passes them on for what they are worth. And after he has said all that, you cannot but feel as you read between the lines of that letter of his, that Christianity rather puzzles him; he does not know what to make of it. He calls it a folly. He says, in effect: They are nice people, but they are wrong-headed; the fact of the matter is they just don't know life; they are impractical; they are enthusiastic; they have really too high an idea of the possibilities of human nature. In fact, Pliny would have said, They are really, from our point of view, fools.

A Monday sermon preached in Westminster church, London, February 11, 1924. Stenographically reported for The Christian Century.

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That is the note, then, of the Christian church-foolishness. When I used to read a sermon of Newman's every day, I remember John Henry Newman gave us the various notes of the true catholic church-antiquity, authority, identity-always the same and everywhere the same. It never occurred to John Henry Newman to suggest that the real living note of the church, in any age, is the note of folly. Of course, that is the last thing we want to qualify for. It is curious how vain we are! If you and I overheard a man speaking about us and naming us to another man, saying, "You know, he is no fool," I really believe we should be flattered. We ought to feel insulted, especially if we are on the wrong side of forty. I say we should feel not only insulted, but we should feel alarmed. I cannot imagine a more damning reputation for a man over forty than for the public to say of him, He is no fool. Age should run to character, and if we say of a man in any public position, He is no fool, we are damning that man to insignificance. It takes time to teach us some things. You young people cannot have it every way; there are some things we older hands learn that you do not learn until you are about

If we allow our minds to go back across the whole wonderful history of this idealism that culminated and consecrated itself in Christ which we find all through the Bible, I think you will agree with me that it would appear to be inherent in the kind of goodness that God likes that there shall always be about it something that the world regards in every age as folly. I read to you, not without design, that story, for example, of David flying from his son Absalom, whereupon a low scoundrel of a man appeared on the hillside. Sometimes, really, you would think men had no decency. A man called Shimei, the son of Gera, appeared on the hillside-when David, you would have supposed, had troubles enough-he appeared on the hillside and began to cast stones at him. "You are getting it now," he said, "you son of Belial, you bloody man. The Lord is giving it to you now;" thinking to complete David's humiliation.

A BIGGER MAN

But here is an extraordinary thing. You would think that, when a man had all the sorrows David had at that time, another wave of sorrow would just finish him. But, thanks be to God, that is just what doesn't happen. Sometimes when we are quite down, another blow cheers us up. It is a most extraordinary thing, it cannot be explained, except in terms of God. I appeal to any man who has cut his wisdom tooth as to whether that is not true. The first wave knocks you down, and the second puts you up. So you find again and again in that book of confession, which the book of Psalms is, many a good man saying, "Lord, it was good for me that all thy waves and billows went over me. I became a bigger man." You can explain it psychologically-we are all out for psycho-analysis these daysyou can explain it quite easily; but do not explain it away, please. I suppose what happens is just this-one trouble and another comes along, and we think we can manage them; it is hard work, but we can just manage them. At last a wave comes that literally takes us off our feet, and we know we cannot manage it, and we cast ourselves upon God, who supports us. I believe that is it. And so, as the

proverb goes, things have often got to be worse before they are better.

Well, of course, Shimei, the son of Gera, didn't know anything about that; he didn't know the good he was doing to David; he didn't know how God can cause the wrath of man to praise Him. So he went on cursing. Whereupon a man called Abishai, the son of Zeruiah, one of those manly, redblooded men, a kind of muscular Christian, came forward and said, "Why should this dead dog curse my lord the king? Let me go over, I pray thee, and take off his head." It seems such a simple thing, that. Whereupon David said, "Let him alone, let him curse; it may be that the Lord will requite me some good because of his cursing this day." And then he went on, poor soul, to say, "If my own son is out to take my life, if I have to stand that, this is a very small thing to stand." That is how God sometimes saves us from a worry, by sending us a real grief: and he sometimes saves us from the paralysis of grief by sending us some kind of agony; and he sometimes saves us from agony by sending us a moment of despair.

FOOLS SAVE THE WORLD

Of course, any man of the world would have said David was a fool, and so he was. But my whole point is that he was one of that kind of fools that save the world, and keep the avenue open for God. And so the Bible has the boldness to call David a man after God's own heart. There has been a great deal of cheap and silly laughter about that. There are those who can be very clever and facetious over the idea of saying David could be a man after God's own heart. Now, my friends, I suppose you expect in the end of the days, to be judged, not by what is worst about you, but by what is best about you. Indeed, I expect you hope God will judge you not in the light of your actions, but your reactions; not in the light of what you have done, but in the light of what you thought of yourself after you did it. Well, you are not going to grudge David the same standard of judgment, and if you judge David as you yourself hope to be judged, not by your lowest but by your highest, if you ask God in your prayers to believe that your highest, and not your lowest, is the truth about you, then I do not see why David should not be called a man after God's own heart. I do not know any other definition of God, except as a holy, loving being, who takes all our blows, and when he might easily wither us, forgives us, and is patient.

JESUS AS A FOOL

Then, if you come to the New Testament, you will see how all this is corroborated and confirmed and illustrated. Take the case of our blessed Lord. There is not the slightest doubt that from the beginning to the end of his public ministry, our Lord suffered from his whole ideal of man and life and God and things, from the fact that he was foolish. I quoted Satan a little while ago. Well, that was what he thought about him, what he always thinks. The Satan of the Bible is not the Satan of Milton. Milton has really spoiled Satan; I mean spoiled us from doing justice to Satan, calling Satan by his proper name. Milton makes Satan an eloquent character, a great preacher, a great theologian, quite misrepresenting the Satan of the Bible. The Satan of the Bible is very like the Satan of Goethe's "Faust." You find him in the prologue to Job; you find

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him in the prologue to the New Testament. The idea of the biblical Satan is that he is the accuser, the kind of low spirit; he is the laugher, the cynic, the one who puts the low interpretation upon things. It is this Satan of the New Testament who always lies in wait for us in our exalted moods, to put a low interpretation upon them. After our Lord was baptised of John in the Jordan he was hurried into the wilderness, there to be tempted of the devil. And what was the temptation? It was just the temptation that comes to us when somebody says of us when we are proposing some high course, "Don't be a fool."

We read that Satan first of all said to our Lord, "If thou art the Son of God, change these stones into bread. That is what the people like; give them that. There is no need for you to go by the way of Calvary, no need. Let them see your miracles. They love miracles. Don't be a fool." But Jesus said, "In my view of man, there are things that a man comes to want more than food." The devil said, "Oh, well, if you take that line, let us go on the top of the temple. Now," he said, "those people down there are all praying that the Messiah should come from heaven. That is what they are there for; just providential, you know. Fall down in the midst of them; you won't be hurt, according to your theory; if you are what you say you are, you won't be hurt. They will acclaim you as the Messiah, descended before their eyes from heaven, and the whole thing will be done. They love that kind of thing." And when that didn't work, he took Jesus away into an exceeding high mountain and showed him the whole world, and he said, "Now, young man, do not be a fool. Don't throw away your life. Take my word for it, men are not worth it. They don't want what you are proposing to give them; they know what they want, and it is not what you are proposing. Lower your terms, and you can have them now. Just lower your terms; play up to them-that is to say, play down to them, and you can have the whole thing."

WHERE PROOF FAILS

It is one of the things there is no answering in terms of yes or no. There is no answer except as our Lord answered it. There is no absolute proof that in holding the idealistic view of life and things you and I are right. The only proof there ever can be is that there are those of us who propose to go that way. You cannot wrestle with it; that is all. There is no proof that we are right. The idea of life may finally be a rotten and senseless thing; there is no indisputable proof that it is not so, and the only attitude to take towards it is the attitude our Lord took, "Get thee behind me, Satan. You and I live in different worlds." That is just it; there is no other answer. The devil went away, muttering, doubtless, under his foul breath, "Fool, fool."

Our Lord's own friends thought he was a fool. That must have been a hard thing to bear. His own mother, his brothers and sisters, thought he was beside himself. The disciples, of course, thought he was a fool, especially the big ones, who were always wrong. I got that, by the way, from Newman. In one of his incomparable sermons, that greatest sermon of his on St. Andrew, he says this so illuminating thing, that in the New Testament the disciples are scarcely mentioned except when they are doing wrong. Well, they thought our Lord was foolish. Once

when Jesus said he was going into Bethany, where he had been stoned, his disciples, Peter and John especially, remonstrated with him, and asked him why he proposed to go into Bethany where he had previously been stoned, and Jesus, in effect, said, I can hardly tell you; it is one of those things a man must do. I just must do it. We know afterwards why. But even our Lord just went that length. He said, I cannot tell, I just must go. No man appears to the world to be so foolish as the kind of man who uses the word "must," and cannot give a reason. Even the men of the world shake their heads and say, "I can't do much with that man." So our Lord went away to where he had been stoned, and you remember they stood there watching him go into danger, when not Peter, not James, not John, not any of the disciples who now figure in stained glass windows, but Thomas, whom we all malign, Thomas said, "Let us go also, and let us die with him."

JUDAS AND PILATE

Then Judas particularly thought our Lord was a fool. When I was a student, the Tubingen school, under Frederick Baur, did a great thing; although perhaps in many of their theories they were not to be approved of, still they brought a great deal of lively interest into the New Testament questions, and I think they were largely responsible for the theory, in my own student days, that Judas really was not a bad man, but a man who thought Jesus was foolish, and that Judas' idea was really not to betray, but to force his hand. Bauer held that Judas believed really that our Lord had some mysterious resources to call upon in an emergency. But Judas could not understand our Lord. He planned to betray him, believing that in the moment when the Roman soldiers were about to lay their hands upon his shoulder, Jesus would assert himself and call down the heavenly forces and destroy his enemies, and set up his kingdom in the world. And the night came, and the hour came, and the moment came, and Judas betrayed our Lord with a kiss. And the soldiers laid their hands upon him, and he allowed himself to be led away. And Judas thought he was a fool.

Pilate thought Jesus was a fool. Pilate, like Pliny, whom I began by speaking about; the typical Roman servant. The one instruction that all these procurators had from Rome at that time was to see that no disturbance arose. The fact is the Roman empire was scared to death of the Jewish power. And so Pilate, when he stood before Jesus—because I like to think that is how we should put the thing, not that Jesus stood before Pilate—when Pilate stood before Jesus, he said to Jesus, in effect, What is your line? What are you out for? What are you working for? What is your idea? And Jesus said, "I am come to bear witness to the truth." Or, as the original says, "I am come to be a martyr to truth." Whereupon Pilate, as we know, said, "What is truth?"

It is as though he had said, My dear young man, take it from me, human beings are not worth the kind of thing you are proposing. You are wanting to show them pearls, and where pearls are to be found, but, as a later poem once put it, They are not looking for pearls, they are dredging for whelks. You are proposing to give them what they don't want. They will let you down. They will let you die. They will forget all about you. I know them. I have not

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had my dealings with men for a lifetime without knowing something about them. Do not be foolish; you are young, only thirty-three. What is truth?

THE ONLY ANSWER

Our Lord gave Pilate the only answer you can give to that insinuation. Because you cannot rebut the charge of folly by any intellectual argument. You cannot maintain in the world that you are right by any intellectual process. The sooner we all get that into our heads the better. For every reason you give for a lofty view of things any man can give you another reason on the other side. You have got to vote for the universe. What makes me a Christian is that I am in for it. That is just all. I do not know whether we are right or not. We do not know anything about absolute truth. It is right for me! And I would rather be wrong with our Lord, and with my own mother, and with all the fine people who have ever lived, I would rather be wrong with them than right with the others. It is a vote. When Pilate said, What is truth? our Lord gave the only answer that can be given to that ultimate question. And what was that answer? Our Lord went out and laid down his life for his ideal. He died for his vision. He died for the thing he believed in. And there is no way in which you can meet the innuendo of the world, or its insinuation, except by laying down your life, if need be, for the contrary view.

You see, it is folly. But then, it is just the folly that there is in all good life. The simplest woman in this audience knows all that I am talking about. I am talking about things as simple as your daily life. When a voice

comes to you and says, Why do this? Why stay at home to look after your children? or, Why resist some kind of temptation; it is not a very bad temptation, and why resist it? Why be a fool? That comes to all of us. All goodness is of the nature of folly, but it is what St. Paul calls, the wisdom of God. "Foolishness with men," he says, "is the wisdom of God." God sees a thing upside-down, that is to say, right side up. And what the world calls folly, God calls wisdom.

A FOOL

Joseph Conrad closes one of his books with a fine story. It is a wonderful story, "The Rescue," and it ends in this way. There is a lonely sea, and on the lonely sea two sailing ships. In one of these sailing ships there is a woman, great beauty, great sweetness of character, great mystery, infinitely desirable; there she is on that boat. On the other boat there is the man who rescued her, who might have given ninety-nine reasons out of a hundred why he should possess her. His boat is faster than the other boat; he could overtake it in an hour. There are ninety-nine reasons out of a hundred why he should overtake that boat, and possess the fair and beautiful creature whom he loved and whom he had saved. But there is one reason why he should not, a reason that touches the nerve of the man's honor. Just at that moment of balance and sway, his chief officer comes on deck and says, "Sir (mentioning the name of the ship) is so many miles to the north, and is sailing due north, what course shall I steer?" And gaining one of those bloodless victories which reverberate through heaven, he said, "Due south." A fool, oh, a fool, but God's fool.

British Table Talk

London, February 25. T THE MOMENT the omens are in favor of a settlement of the dock strike. On the whole public opinion has been on the side of the men, so far as their case for the two shillings per day is concerned. The men have shown an unbroken front, and when it is remembered how casual an employment the dock-laborer's has been, and to a certain extent still is, it is surprising how effective a union theirs has Week become. Our memories go back to the famous dockers' strike in which Cardinal Manning showed his generous sympathy with the under-dog. It is interesting to note that Mr. Ben Tillett still remains from that former day and still commands the trust of the dockers. But their chief spokesman now is Mr. Bevin, a very able and striking personality, who is likely to fill an important place in the labor movement. So far as one can gather there have been grave faults of judgment, and even of courtesy, on the part of the masters.

In addition to this trouble the government have had a sharp reminder this week of the terms on which they hold their precarious lease. On one day they were attacked for their pacifist dealing with the air service; on another for their belligerent plans for the navy. The Conservatives were alarmed at the government's handling of the air service; the Liberals and Labor (for a time) at their proposals for ship-building. Much should be allowed for a government scarcely in its stride as yet, but it will never do to have representatives of a labor government defending the laying-down of cruisers on the ground that it will provide work for the unemployed. Of course the prime minister knows that he can only hold office by some measure of oppor-

tunism, and the members of the government who would have nothing to do with the late war and condemned all militarism will have to shoulder responsibility for building ships and fleets in the air. They will have no alternative if they mean to remain in office. They will be wise to be frank and outspoken upon the whole matter. The oscillating of this week has done them no good.

Congregational Council In March

The discussion of the office of moderator goes on apace in the Christian World and wherever Congregationalists assemble. Any suspicion that the criticism was the work of a few free-lances must now be abandoned. There is no question that the provision of moderators will have to be discussed at the council on the understanding that the judgment of the churches is not agreed. It will be remembered by my American readers that five years ago England and Wales were divided into a number of provinces, for each of which a moderator was provided, with duttes not very sharply defined, and left deliberately so in order that the moderators might become spiritual guides and helpers of the churches. They were specially concerned, though with no authority, in the problem of the removals of pastors from one church to They were to be, and have been, counsellors to churches in time of controversy or treuble of any kind. They have met, I think once a month, under the presidency of Dr. J. D. Jones, to confer upon their work and upon all matters that concerned the life of the denomination. Theirs was and remains

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a consultative office. But already when they were appointed there had been three great unions of churches in three provinces, each with its whole-time secretary-Lancashire, Yorkshire, and London. In these three areas the secretaries, the late R. J. Viner of Lancashire, Saxton of Yorkshire, R. J. Evans of London, had been for years doing the work of a moderator. Therefore, Yorkshire and Lancashire were allowed to go on as before, adding the title "moderator" to their secretary. In London an arrangement of the happiest kind was made, whereby Rev. W. L. Lee became moderator, working in closest fellowship with Rev. R. J. Evans. All the time Lancashire has shown signs of restiveness and now it has definitely proposed that there should be provinces with provincial secretaries nominated by the province on the model of Lancashire. The real difference lies in emphasis on local autonomy. Lancashire, and generally speaking the north, dreads the suspicion of central control. In a friendly fashion it believes it must keep London in its right place. There is no question but that the moderators have done their work admirably. The question is whether there shall be a number of provincial secretaries, one for Lancashire, one for Yorkshire, one for a group of midland counties, acting together, one for London, and so forth, or whether the present order, with some modifications in the direction of decentralization, shall be standardized. It is a serious problem. One thing, however, it has revealed. No one hereafter will suspect that Congregationalists will let themselves, either by the spirit of the age or by overtures from other churches, be led away into a new ecclesiastical order. They will insist on knowing the reason for the next step, and especially

First Ecclesiastical Appointment of New Government

for the next beyond that.

The deanery at Canterbury has been given to the Rev. G. K. A. Bell, for some time past the able and devoted chaplain to the archbishop. The appointment cannot be called a reward for political services to the Labor party. Mr. Bell, so far as I know, is not even a member of that party. His new office is clearly and rightly a mark of confidence in his gifts, which have been exercised behind the scenes with marked self-effacement. The secretary to the archbishop has a post which gives great opportunities for learning the real character of the problems and opportunities before the churches today. The years of his office at Lambeth have been years of many negotiations and conferences. The Lambeth conference of bishops fell in that time. So did the reunion conferences; and the new dean will be well equipped not only to care for the cathedral at Canterbury, a splendid trust, but to take his part in the life of the church. A dean has a responsible office, but he has much of his time to give to the general service of his church; for this the new dean will be admirably equipped. It is a reassuring thing that the first appointment by the Presbyterian Scot who is prime minister has no political significance.

Dr. Gore Finishes His Trilogy

Dr. Gore, who must be most diligent in his use of time, has now completed his books on The Reconstruction of Belief. The third has to do with The Holy Spirit and the Church. It will not take the place that the first of these books has taken; but it is a book which should be bought and pondered by all who wish to understand how a man so transparently honest as Dr. Gore defends the view of the church which is roughly described as "Anglo-Catholic." While there is much in it that will be welcome to all believers in Christ, there is much upon which there will be herce controversy, and for this the author is not unready. Only there is always this to be said of him, he is fighting for what he believes to be truth. On the Scripture he sums up his belief in these words: "The function of the church is to teach the faith with authority; and the function of the 'open Bible.' coupled with free inquiry, is to preserve the faith from illegitimate accretion. We found also that a recognition of the unique inspiration of Scripture and a profound reverence for it is compatible with the critical treatment of the documents." Toward

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some of the claims of Rome Dr. Gore is stern, though he never fails to do justice to Rome where he thinks it holds a strong position. For the doctrine of papal infallibility, or of the immaculate conception, he has no value. Throughout his three works, which ought to be read by all thinking men who wish to do justice to the "Catholic" claim, Dr. Gore has challenged his readers to think freely.

The L. M. S. and Withdrawal

As I send these notes the directors of the London Missionary Society are met in council upon the difficult question whether or not in order to strengthen their work in south India they should hand over their stations at Almora and Benares to other societies. This debate has been proceeding for months in the society. On the one hand there is a feeling of shame at the thought that we are leaving places in which the society has worked for more than a hundred years. On the other hand there is the conviction that we are not dealing fairly with our work by spreading it out too thin. "The money is not enough to go around," say some, "therefore let us concentrate and do our work more effectively on smaller ground." I sincerely hope that a decision will be reached upon which the greater number of our people will agree. But it is a difficult problem.

EDWARD SHILLITO.

CORRESPONDENCE

A Salute From a Captain

EDITOR THE CHRISTIAN CENTURY:

SIR: I rejoice at your "come-back": "The editor is willing." You have driven a peg and the winds of God will gather the sand about it. What is needed today are editors, preachers, educators, lawyers, doctors and statesmen who will not only sound the "battle cry" but will lead out in this struggle for peace.

Olivet Institute,

NORMAN B. BARR.

Chicago.

War and the Present Student Generation

EDITOR THE CHRISTIAN CENTURY:

SIR: It can not but prove encouraging to students of America who have during the past months taken an absolutist's stand against war to see that at last the church is beginning to catch a glimpse of the bigness of the job before it in the outlawry of war. On the other hand, it must be acknowledged that the clergymen who are taking this definite stand are as yet in the minority. If the church can not see the relation of the teachings of Christ to the problem of war, if the church does not back the students who are working for a warless world, it will lose the support of these students. It is for the church to take up the challenge for the abolition of war.

In the letter of Mr. D. H. Edwards to the editor of The Christian Century in the issue of Feb. 23, it is intimated that the editors of The Christian Century are laboring under a delusion if they think that the churches are going to rise to the support of the program and campaign they have been launching through their journal, or if they think that the churches are going to dely governing bodies and "adopt an uncompromising pacificism in time of war lying, war lust, war madness, and war popularity." Mr. Edwards was right when he said that a conflict between the so-called Christian west and non-Christian orient could not be interpreted in terms of "Christ and Shinto, heathenism and civilization, paganism and Christianity."

It is the task of the church to set the flag of Christ above the flag of a nation and the ideals and teachings of Christ above the dictates of the leaders of the commercial world. Mr. Edwards intimates that on occasion of war, the majority of pulpits would be pulled along again by the enthusiasms of the moment, and

would listen to the current propaganda and would again send the Christian soldiers off with their blessing. If this is to prove true, then the students must turn from the church to other groups for support.

Mr. Edwards said in conclusion that to depend on the churches to outlaw war is comparable to asking them to go out of existence, but the American students are claiming that for the church to outlaw war would be to accept the greatest challenge Christ ever held before the world.

Barnard College, New York City. KATHARINE E. ASHWORTH.

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Theologians and Economists

EDITOR THE CHRISTIAN CENTURY:

SIR: Your discussion of war and peace is most valuable. Less than ten years ago all-or nearly all-Christians were opposed to war. Then the war came. The Nehemiah Boyntons, Hamilton Holts and Frederick Lynches opened up an office to tell the world of "The Moral Aims of the War." The Paul Jonses, Scott Nearings, and Norman Thomases lost their jobs, and were threatened with prison, because of their opposition to the war. Today the former group are, in the name of pacifist, campaigning for the league of nations and the world court. Those who were pacifists when it was dangerous to be, tell us that we are to have nothing to do with either the league or the court, since they are the creations of that international capitalism which is the root cause of all present-day wars. Perhaps this knowledge of economic forces is what enabled the Joneses, Nearings and Thomases to see clearly in 1917. For me I prefer the advice of the economists on this war question to that of the theologians. For it is true, with a few notable exceptions, that the parsons cry, War, war, when there is no peace, and Peace, peace, when there is no war. If it is true, as Emerson said, that consistency is the hobgoblin of little minds then most of us Christians are geniuses. There is something hardboiled about the bolshies that I don't like, but I will hand it to them on one thing: they know what they believe, and why.

You had an editorial recently headed, "Is it not enough to be a Christian?" Basing my reply upon the actions of Christian leaders during the past half dozen years I say, it is not. A belief in Christianity gives a man a very fine spirit, but to be trusted on the great issues of the present day he must also be an economist.

Executive Secretary of the Church
League for Industrial Democracy.

Mind Reading

EDITOR THE CHRISTIAN CENTURY:

SIR: Frankly, I do not think a Christian paper is the place for an article like the one headed "Church, State and War." Its underlying assumptions are:

First: Any preparation for defense is militarism and is wrong. It is better for a nation to be destroyed than to prepare to defend itself. Peace is the vital thing. Justice counts for nothing.

Second: Foreign investments have in them the possibility of war. They should not therefore be made. All the benefits in bringing nations together through commerce count nothing as against possible war.

Third: Nationalism leads to war. Therefore internationalism must take its place instanter.

Fourth: Capitalism leads to war. Therefore it must be abolished and something else substituted,—what the substitution will be is not intimated.

Fifth: The church must dominate the state.

I have no objection to any man's holding these opinions or even to his effort to get others to hold them; but in the first place I think he should frankly state his propositions, rather than assume them, and in the second place he should publish them in the Nation or the New Republic, where such doctrines are openly advocated, except the last and possibly the most pernicious of them all, and should not use the columns of a sup-

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most supposedly Christian paper for this purpose. It seems to me that I have never read an article which is more radical and more mischievous than this.

Winter Park, Fla.

S. R. McCornick.

We Lose One

EDITOR THE CHRISTIAN CENTURY:

SIR: Your labored effort to make odious the name of Woodrow Wilson is in keeping with your persistence in trying to destroy the faith of the church in the divinity of Christ Jesus and both smell to high heaven. Needless to say that when my subscription expires it will not be renewed. Utterly disgusted,

Richmond, Ind.

H. S. JAMES.

We Keep One

EDITOR THE CHRISTIAN CENTURY:

SIR: I read your great editorial on "The Idealism of Woodrow Wilson" with unusual interest and satisfaction as the finest, sanest and most just appraisement of the man and his part in the world war and its ending that I have seen, and I have read many attempts at the task. I regard your article as eminently fair and a discriminating judgment of the man and his work at the peace conference. I have spent some time in Europe, especially France and Germany, on three different occasions since the war, and have had frequent occasion to explain Mr. Wilson to people in those countries and it is gratifying to me to find you are in substantial agreement with my own views on the subject. I therefore want to congratulate you most heartily upon this splendid article. I can not understand how any fair-minded person who is also intelligent, can find serious fault with it much less take umbrage at it.

Naperville, Ill.

SAMUEL P. SPRENG. Bishop of the Evangelical Church. little pieces of marble you see only chaos. The verger, however, takes you up to the altar, and turning about you look again upon the bits of stone and you then see Christ upon the cross. We are only a part of the vast work, we see so little of the world that we do not realize our own place and worth, but the Great Artist has carefully and thoughtfully put us just where we belong, and if we are honest and bright, we can add to the splendor of the whole, indeed we are essential to its perfection.

It is a great day in one's life when he realizes that God cares directly for him and that, if he will only consent, God will place him where he can be of the utmost use. We are not like bits of tile, we have to cooperate with the Architect. "Our wills are ours we know not how, our wills are ours to make them thine." Having yielded our wills to his, however, there can be no doubt but that

we are placed just where we should be.

Yet what a restlessness there is in society, what a lack of faith. Nearly every person wants to live in some other town and few, indeed, are the people who are satisfied with what they are now doing. Carnegie, distinguished as a philanthropist, wished to be known as an author of books. Robertson, one of the most brilliant of English preachers, always desired the career of a soldier. A successful manufacturer desires to be president, we imagine. A discontent seems to fill every heart. Can we believe that God has placed us where we belong, or are we conscious all the time that we never have given our consent to God's program?

What we need is an individual Retreat. Each man of us needs to go aside into the silence and there, face to face with God, in some beautiful spot, uncorrupted by the touch of man, think through his problem precisely as Jesus thought his through in the wilderness. What an immense satisfaction to return from such an experience with two ideas clearly fashioned: (1) God cares for me individually and has a particular task for me to do; (2) I am in perfect agreement with God and am content to live and work where he has placed me.

JOHN R. EWERS.

THE SUNDAY SCHOOL

Lesson for March 30. Devotional Reading Psalm 138.

God's Providential Guidance

S WE study the events of Israel, which we must remember is only a small portion of the Father's family, we have been aware that God was stepping through history, touching only the highest of history's mountain-tops. It is not difficult to see God in these narratives. Surely he loved this tribe, watched over their needs, disciplined them by success and failure, and led them, at length, to the promised land.

But God cannot be with a race, without being with the individuals of that race. If God is in history at all, he is in you. If God fashions the whole, it must be that he touches and uses all of the parts. In a certain cathedral there is a floor of rich mosaics. Entering, as you do, by the front doors and glancing down upon these

Contributors to This Issue

ALVA W. TAYLOR, secretary the Disciples board of social service; author "The Social Work of Christian Missions," etc.; member editorial staff of The Christian Century.

JOHN A. HUTTON, minister Westminster Congregational church, London; author "The Proposal of Jesus," "That the Ministry be not Blamed," etc., etc.

LYNN HAROLD HOUGH, minister Central Methodist church, Detroit; member editorial staff of The Christian Century. Dr. Hough's latest book is "Synthetic Christianity."

THE MINISTER'S EVERYDAY LIFE

By Lloyd C. Douglas

Minister, First Congregational Church, Akron, Ohio

200 pages. 12mo. \$1.75

This book gives practical suggestions to younger ministers on the problems that confront them. In a clear, journalistic style, not without humor, it treats of the ministry as a profession, the pastoral relationship, methods by which the minister may honorably add to his income, the care of the church property, church finances, sermon preparation, visitation of the sick, weddings, funerals, the minister's reading, his correspondence, and other matters that confront him daily, including a survey of the personal problems confided to him by those who seek his counsel.

CHARLES SCRIBNER'S SONS 597-599 Fifth Avenue New York

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Tokyo Schools Open to Christian Teaching

If reports received by the World's Sunday School Association are authentic, the municipal authorities of Tokyo, Japan, have opened the primary schools of that capital for a weekly presentation of Christian truth. The leaders of Japan have been wrestling for some time with the problem of imparting a strong moral fibre to the students in the public schools. Recently the mayor of the city called into consultation the secretary of the National Sunday School Association of Japan, Rev. S. Imamura, and asked him to suggest a method for the spiritual and moral education of pupils in the primary schools. The offer of Christian speakers was immediately accepted, and the new enterprise. which is one of the most encouraging that it has been possible for the Christian forces to undertake for years, is already under way.

Student Movement Shifts Headquarters

The Student Fellowship for Christian Life Service announces that its head-quarters have been moved from New York to the Chicago Temple building, Chicago. This organization is only two years old, but it has already made a deep impression upon the life of many American colleges, where its broad interpretation of the meaning of Christian life service has appealed to the idealistic sentiments of many students who were seemingly untouched by previous movements. The emphasis upon student leadership has been marked.

Many Denominations in New Pasadena Church

Congregationalists, Baptists, Episcopalians, Presbyterians and Unitarians in Pasadena, Calif., have united in what is to be known as the Union Liberal church, with Rev. Bradford Leavitt as the pastor. Two previously corporate congregations, the Neighborhood church and the Unitarian church, are represented in the merger, which has adopted a constitution that provides that "this is an unsectarian church, a union of Congregationalists, Unitarians, Episcopalians, and other Christians." The bond of union is stated to be: "In the love of truth and in the spirit of Jesus Christ we unite for the worship of God and the service of man."

Pittsburgh Women Take Anti-War Stand

At the meeting of the department of women's work of the Pittsburgh Council of Churches held on February 11, an address to church women was unanimously adopted which, among other statements, stated that "we as Christian women can never again send our sons to war nor in any way be partners to war's destruction, brutality and hatred." After endorsing the Bok plan the address asserted: "We feel that the women who are sending missionaries to teach the gospel of the prince of peace must now come forth with a firm stand in our Christian 372

faith and assert our faith in all mankind whom hereafter we shall treat as brothers, and so proclaim to all the world."

Seek Ten Million for Veteran Preachers

The Southern Methodist church is campaigning for \$10,000,000 to care for its retired ministers, who now receive, on the average, but about \$200 a year. If the new endowment fund can be completed it is estimated that an average pension of \$700 a year will be insured.

Plans for Stockholm World Conference Advance

The committee in charge of the American section of the Universal Christian Conference on Life and Work, which is to be held in Stockholm, Sweden, August 11-31, 1925, reports that the tentative program has been adopted. This conference is to be attended by official delegates from all the churches of the world which desire to send them. It will be a conference only, and no actions taken will be binding upon the denominations repre-

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How Philip Cabot Found God

"WHY DON'T YOU PREACH hell more?" Philip Cabot, the Boston layman whose recent magazine articles have caught the public attention, demanded when interviewed by Edward H. Cotton for the Christian Register. "The reason may be the same as that of a preacher to whom I made a similar suggestion. 'I have been preaching it,' he said. 'I have been preaching it for twenty years—without the slightest effect.' I don't know what the trouble was, but I will hazard a guess—he was preaching a creed, not an experience. That leads us back to the point from which we started. No one, vicariously, can give me faith in God. I must make that great discovery for myself. If it comes, it comes through pain and suffering."

Not for a long time has there appeared a more suggestive interview than this one with this banker who, after years of the violent business life, has turned to devote his mind and body to the task of implanting convictions of the reality of God in the minds of his associates. Next spring he is to deliver, at Harvard, the Ingersoll lecture, which has always been given in the past by distinguished scholars and theologians. In the meantime, his magazine articles are securing a discussion of the bases of religion in all parts of the country.

THE PACE THAT KILLS

"I jumped at once from college into the stir and thrill of an active business career," Mr. Cabot says. "Along with my associates in the game I doped my soul while I gratified the physical sense which demanded that I drive ahead under higher and higher tension and attract more and more business. I did it because I liked to do it. I loved the feeling of responsibility and power. With other men of my station I tore about from morning to night. The day might begin with a directors' meeting at ten in the forenoon and end at midnight with a bridge party. Now that sort of life followed year in and year out is likely to result as follows:

"You find yourself living in a world of worry, fear and conflict. While you drive the body to an excess of speed you lull the soul into temporary security. You are like a man who takes opium to quiet pain, or one who holds his head under water to silence the squawk. If the man takes enough opium, he will kill the body; if he holds his head under water a sufficient length of time, he will drown. That is precisely what happened to a number of the men who are living as I was; in fact, I am the only one of the young men with whom I started on this mad career who is either not dead or hopelessly shattered in body or mind. And ten years ago the physicians gave me but one month of life.

"But suppose the man who thrust his head under water to stifle his convictions comes to life again. Like a half-drowned person, as life comes flowing back, he suffers tortures. In similar manner, one who slowly comes to realize that he has a soul, that he cannot kill it, that it will in the end exact its pound of flesh, will suffer the torments of the damned. I know. I was of those who doped the soul until we forgot we had one. When I finally discovered I did have spiritual sensations, I suffered the pangs of hell. I never want to live again amid such uncomfortable conditions.

FACING DEATH

"How do we find it out? An accident may cause the discovery. One may find himself face to face with death. was my experience. I looked at it face to face. I saw the Infinite, and my finite self shriveled to nothing. I had lived for years in the world of hurry and worry and terror-the terror of public opinion, I mean. I lived in that world. I worked twenty hours out of the twenty-four, seven days a week. I drove on like a man beside himself, and drove my subordinates until they blew up or died. After thirty years of it I blew up, too. Do you want to know what was the matter with us? We had no faith in God. That was the trouble. We were bewildered. We were like a traveler who has lost his way in the great northern wilderness, and lacks a compass.

"You ask me what we were afraid of? I cannot tell, exactly. Perhaps it was hard times, perhaps fear of being beaten in the race; though I think it was mostly terror of that outer darkness always just a step ahead of us, for, not believing in God, we could see nothing in the future.

"Finally, I discovered that the only way of escape, positively the only way, was through a dominant faith in God.

(Continued on page 377)

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sented. But it is hoped that new standards for Christian effort may be set up throughout the world as a result of the gathering, and that an impetus may be given to the cause of Christian unity. In the meantime, American sections are at work on reports on the following topics: the church's obligation in view of God's purpose for the world; the church and economic and industrial problems; the church and social and moral problems; the church and international relations; the church and Christian education; methods of cooperative and federative efforts.

Bishop Gore Says Church Requires Students

In the preface to a new volume on "The Holy Spirit and the Church," Dr. Gore, former bishop of Oxford, declares that the church must have students with a zest for real learning if it is not to become intellectually ashamed. "Students are part of the equipment of the church," Bishop Gore maintains, "and the intellectual reassurance of the average Christian lies largely in the consciousness that the students of the church are facing the facts and are open to the light, whencesoever it comes, and however novel or even revolutionary it seems; and are showing themselves constantly able to express what is substantially the old creed in terms of the new knowledge. If men do not feel this-as has too often been the case-the average Christian becomes ashamed of his faith and intellectually disheartened."

Methodists Propose Unsectarian Radio Broadcasting

The Board of Sunday Schools of the Methodist Episcopal church is working on a proposal to set up in Chicago a station for the broadcasting of religious messages. This is planned to be national and Protestant in its scope, providing religious, educational and ethical programs of a high order, but entirely without denominational or sectarian bias. Appeals for money, as well as controversial propaganda, will be barred. An outlay of at least \$50,000 is contemplated, and it is proposed that the station be located on top of the Chicago Temple, the tallest building in Chicago.

Liberal Religious Ideas Widely Distributed

The American Institute of Sacred Literature, a department of the University of Chicago, announces that it distributed six million pages of pamphlet literature representing progressive religious thought during last year. Study courses for young people and adults are now being widely used, and a new course on "How to enjoy the Bible," prepared by Dr. Theodore G. Soares and just issued by the Institute, bids fair to become more popular than any of its predecessors. The Institute also maintains a traveling library which brings the most significant religious literature to its members.

New Body to Promote Christian Colleges in China

As the result of a three day conference held at Ginling College, Nanking, China, there has been formed the China Association for Christian Higher Education. The membership is open to all persons en-

gaged in higher education under Christian auspices in China, and the controlling council is about equally divided between Chinese and foreign faculty representa-tives. In addition, there are representatives of Chinese Christian educators who are not connected with Christian colleges. The work of the new body has been divided into groups, such as the science group, the mathematics group, the economics group, and the like, and the emphasis upon higher educational standards is said to be partly to hold students in these days of the growing attractiveness of government institutions and partly to stimulate better teaching. The report made two years ago by the educational commission was the text-book upon which the new association built its program. The progress made in providing a trained Christian leadership for work in Chinese villages was reported as among the encouraging features of the present situation. In the closing address Dr. Timothy T. Lew, of Peking University, challenged the colleges to create in China a Christian social order, to build up a body of men to whom the missionaries might hand over their work, to provide on a much larger scale for the training of workers in religious education, to foster a spirit of international brotherhood, and to plant the seed from which might grow a church truly Chinese in its worship and in its practice of the teachings of Jesus. Dr. Harold Balme, of Shantung Christian University, is the first president of the new body.

Former Unitarian Becomes Episcopalian Minister

Dr. Manfred Lilliefors, a former minister in the Unitarian church, was ordained as a deacon of the Protestant Episcopal church by Bishop G. G. Bennett at Duluth, Minn., on February 22. Dr. Lilliefors graduated from college in his native Sweden, and later took degrees at Harvard and Giessen, Germany, where he secured his Ph. D. For a time he lectured at Harvard on research work in the Old Testament, was connected with the staff of the Boston Transcript, and held Unitarian pastorates in Davenport, Iowa, Omaha, Neb., and Great Falls, Mont. He left the Unitarian church six years ago.

Negro Methodists Want More Bishops

In the face of considerable agitation against an increase in the present number of bishops within the Methodist Episcopal church, the Southwestern Christian Advocate, the organ of the Negro conferences of that communion, states that

Catholics in English-Speaking Countries

A TOTAL MEMBERSHIP of 42,856,094 for the Roman Catholic
church in the British empire, the United
States and American possessions is
claimed from figures compiled from the
latest reference volumes published by
that church. It is admitted that this
total is unsatisfactory, because differences in gathering statistics in the various countries involved make the figures
cover all the years from 1911 to 1923.
And, save in the sense that they are
under British rule, many of these countries cannot be regarded as English
speaking. The distribution of Roman
Catholic population is, however, sugges-

IN ENGLAND AND IRELAND

In 1921 there were 1,965,787 Catholics in England and Wales. In 1920 there were 601,304 in Scotland. In 1911 there were 3,242,670 out of a total population of 4,390,219 in Ireland. Internal conditions made the census of 1921 impossible.

In the Mediterranean there were 15,-207 Catholics in the British colony of Gibraltar in 1921. In 1911 there were 518 in Cyprus. In 1920 there were estimated to be 215,864 in the island of Malta.

At Aden there were 818 in 1922. In the same year 2,256,454 members of the Roman church were reported from India. In Ceylon there were 367,350 in 1920. Hongkong reported 6,397 in 1911. The Malay peninsula and Borneo in 1922 gave 45,760 and 6,062 respectively.

AFRICA

From the British possessions on the west coast of Africa there were government returns from Sierra Leone, but only approximate mission estimates from the other colonies. These total a little over

150,000. There were 55,522 white and 35,242 colored Catholics in the Union of South Africa in 1911. Government reports show 39,103 Catholics in Basutoland in 1921, all but a handful being natives. In Swaziland and Rhodesia there are more than 3,000 Catholics. In East Africa there are 26,750; in Nyassaland about 25,000 and in the Southwest Protectorate 4,474. In Uganda there are 255,014, nearly all natives. In Mauritius there were 122,424 in 1911; in the Seychelles group there were 21,588 in 1921. There were 20 on St. Helena. The total for British possessions in Africa is 703,557.

AMERICA

In 1921 there were 86,466 Catholics in Newfoundland, and 3,383,663 in Canada, with more than two million of that number in the province of Quebec. In Barbadoes and the British West Indies there were 108,977; in British Honduras, 26,833; in British Guiana, 23,225, and in the Falkland islands 272. The total for British possessions in America is just above 4,000,000.

AUSTRALIA

In Australia the census of 1921 gave 1,172,661 Catholics, not including native converts. Of these there were about 3,000. In New Zealand at the same date there were 93,023, besides about 5,000 Maori converts. In the islands of the Pacific under British rule there were 73,270, the largest number being in New Pomerania, annexed from Germany after the war.

Adding this total of 14,827,312 for the British empire to the 28,028,782 claimed in the United States and American possessions, the world figures of 42,856,094 are secured.

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four and possibly five Negro bishops are necessary. The African Methodist Episcopal church has eighteen bishops, the African Methodist Episcopal Zion ten, the Colored Methodist Episcopal ten, while the Methodist Episcopal church has six white bishops giving part time to the work among Negroes, and two colored.

Church Growth Small During 1923

According to the annual statistics just made public by Dr. H. K. Carroll the growth in membership of the churches of the United States during 1923 was not large. The fifteen kinds of Methodists now claim a total membership of 8,622,-836; the fourteen Baptist bodies of 8,237,-021: the eighteen Lutheran groups of 2,465,841; the nine Presbyterian denominations of 2,462,557; the two bodies of Disciples of 1,621,203, and the two branches of the Protestant Episcopal church of 1,140,076. The Catholics in fellowship with the church of Rome are estimated to have 15,750,260 communicants. The greatest gain in membership was made in the Baptist group. In some bodies, notably the Methodist Episcopal, there are now more additions to the membership outside than within the United States. The summarized figures for the principal Protestant groups show:

Counts C.		Gain	
	Communicants		
Methodist (15)	8,622,838	87,683	
Baptist (14)	8,237,021	192,520	
Lutheran (18)	2,465,841	22,825	
Presbyterian (9)	2,462,557	61,290	
Disciples of Christ (2)	1,621,203	68,490	
Protestant Episcopal(2) 1,140,076	10,463	
Reformed (3)	532,700	10,539	
United Brethren (2)	394,563	8,702	
Dunkard (4)	142,695	210	
Adventist (5)	139,348	71	
Friends (4)	116,110	*1,973	
Mennonite (12)	82,639	*2,393	
Pentecostal (3)	16,279		
Scandinavian Evang'l		5,350	
Moravian (2)	25,998	744	
Evangelistic Assns. (1.			
Brethren, Plymouth (6		*****	
Brethren, River (3)	5,962	*****	
Churches of the Livi			
		600	
God (3)	3,500	500	
	26,078,659	465,021	
Separate bodies C	ommunicants	Gains	
Congregational,	867,633	9,787	
Evangelical Synod,	300,449	9,667	
Evangelical Church,	200,962	*16,227	
Christian Church,	103,091	2,657	
Assemblies of God.	70,000	10,000	
Salvation Army,	58,558	6.267	
Church of the Nazaren		2,779	
Church of God (Winel		-,	
ner).	26,553	181	
Churches of God Gene			
Assembly,	21,076		
Free Christian Church			
Five other bodies.	28,971	3,029	
a tre other bodies,	20,771	0,027	

^{*}Indicates loss in membership.

Pay Before You Enter College

Dakota Wesleyan, a Methodist institution at Mitchell, South Dakota, has launched a new scheme for financing a

1.734.239 28.140

college education. By this plan, which is already under successful operation, high school students and others are encouraged to deposit funds with the college at six per cent interest, the college fees to be deducted from the fund as directed by the prospective student. In case the student cannot matriculate, he can have his money back with five per cent interest.

Denver Presbytery Frames Mediating Overture

The presbytery of Denver, in preparation for the approaching general assembly of the Presbyterian church, has adopted an overture that is now being acted upon by other bodies. In this, after a statement of "the standards of faith to which we all loyally subscribe,' of the kind which, in the absence of an authoritative interpretation, could be signed by almost anybody, the presbytery petitions the general assembly: To appoint to the membership of the boards only persons who cordially endorse our doctrinal standards and to enjoin the boards, in the selection of officers, representatives and missionaries, to exercise great care to insure loyalty to the principles herein adopted and to other vital doctrines of the reformed faith. Second: To encourage the teaching of sound doctrine in all educational institutions, pulpits, and Sabbath schools under the control of our church, and to prevent by all proper and legitimate means the teaching of anything contrary thereto so that the purity of our faith may be preserved; and to witness against all tendencies to distort or pervert the plain teachings of the holy Scriptures by so-called inter-pretation or otherwise. Third: By recognized constitutional methods to clarify and reaffirm, in substance, the doctrines heretofore declared to be essential by our general assembly and embraced in the brief statement of the reformed faith adopted by the general assembly of 1902."

Successor to Anderson Chosen by Anti-Saloon League

The Anti-Saloon League of New York has elected Arthur J. Davis of Boston as superintendent, following the resignation of William H. Anderson. Mr. Davis, who has been superintendent for the same organization in Massachusetts for a number of years, has announced a program calculated to restore public confidence in the conduct of the New York body.

Two New Catholic Cardinals for America

With the conferring of the red hat upon Archbishop Patrick J. Hayes of New York and Archbishop George W. Mundelein of Chicago, the Roman Catholic church will have four cardinals in the United States. This is a clear indication of the growing recognition on the part of the vatican of the importance of the American section of the Roman church, particularly in the financial support of the papal program. The official announcement in this case states that the new cardinals are being elevated in recognition of American gifts to the suffering peoples of Europe. The ceremony will take place in a secret consistory to be held on March 24, and the new cardi-

nals will remain in Rome over Easter. Archbishop Hayes came into prominence as bishop ordinary of the Catholic chaplains with the army and navy during the world war. Archbishop Mundelein has distinguished himself as an administrator in the taxing diocese of Chicago. He becomes, at 53, the youngest member of the college of cardinals.

English Bishops Say Church Belongs in Politics

Seven English bishops associated with the Industrial Christian Fellowship have issued a plea for frank dealing by the church with national affairs. They protest that it is time every reference in the pulpit to public questions ceased to be called "politics." They complain that the word is often used disparagingly of the purest and most elementary application of Christian ethics to affairs, and that to refuse that application is to ruin the church's influence in the national life. "The church should seek to be free of party politics, but every pulpit in the land should resound with national politics. There are sins which lie at the root of political and economic evils." The bish-

By Charles Gore, D.D.

Formerly Bishop of Oxford

Dr. Gore's series on "The Reconstruction of Belief" is particularly opportune, as the author discusses at length all of the most basic modern controversies. Dr. Gore is perhaps more widely known and deservedly respected than any other figure in English ecclesiastical circles. His attractive sincerity and amazing frankness appeal even to those not disposed to accept his conclusions.

BELIEF IN GOD

316 pages. \$2.25

This book lays a secure foundation for a rational belief in God. It discusses at length the credibility of miracles and all of the most fundamental modern controversies. The simplicity of its style makes it readily intelligible.

BELIEF IN CHRIST

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Wet Organizations Outnumbered

A survey recently completed by the Christian Science Monitor shows that the promoters of all the groups of organized anti-prohibition forces do not claim a combined membership of more than 100,000, while there are more than 13,500,000 members of the Protestant churches that have taken an unequivocal stand in favor of prohibition and the enforcement of the dry laws. "This investigation demostrates," says the Monitor, "that instead of a wave of wet sentiment sweep-

ing the United States, as liquor propagandists would have it, there is a wave, but a decidedly dry wave. Watchful waiting will solve the prohibition question. The organized forces of righteousness in the country are solidly behind prohibition. They are so solidly behind it that if they keep awake there can be no doubt of the final outcome of the struggle."

Place Globe on Communion Table

In a number of Methodist churches a globe is reported to have become an article of pulpit furniture. In the Hemenway church, Evanston, Ill., this object, which formerly seemed the peculiar possession of the schoolroom, stands on the communion table, and many other churches are inaugurating the same symbolism. "I have been looking at the globe on our communion table for three Sundays," one parishoner is quoted as saying. "At first it gave me rather a

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shock, it was so unusual to see a globe in the church, and particularly to see it on the communion table. But the more I have looked at it the more forcibly the words from the marriage ceremony, 'What God has joined together, let no man put asunder,' have come to my mind. I think the globe and the communion table belong together."

Will Build Girls' Hotel in Kansas City

The Council of Churches of Kansas City has organized a campaign to raise \$35,000 for the building of a hotel for girls. The city is such a junction point for streams of travel from all over the country that the need for some hotel of this kind is very clear. All Protestant denominations are behind the enterprise.

Cleveland Church Gives More for Others

Euclid Avenue Christian church, Cleveland, Ohio, came to the close of its fiscal year showing that it had spent \$27,905 on itself and \$29,338 on others. During the year the church membership increased by 203, so that the total is now 1.706. The pastor, Rev. J. H. Goldner, is now in his twenty-fifth year of service.

Episcopalian Communicants Show Slight Increase

The Living Church Annual of the Protestant Episcopal church shows an increase in communicants last year of 12,406, or slightly more than one per cent. Part of this growth came on foreign mission fields. The number of clergy showed the same percentage of increase, and the candidates for orders increased by three per cent. There was a net decrease in the number of baptisms, confirmations, marriages, and Sunday school pupils. The statistics, however, are held to be incomplete and misleading—a feature which they bear in common with the figures of most church bodies.

Chicago Seminary Seeks New Building

One million dollars is being sought by the Chicago Theological Seminary, half of which will be spent in providing a new and adequate plant, and the rest in necessary endowment. The new group of buildings will include dormitories for one hundred students, a library, a chapel, and an administration building with assembly hall. The latter will be named Graham Taylor Hall in honor of the founder of Chicago Commons, who was brought to Chicago from Hartford thirtytwo years ago as the first professor of Christian sociology in any American seminary. The seminary is closely affiliated with the University of Chicago, but is entirely distinct in administration and receives no financial aid from that school. Most of the work of the seminary students is done under their own faculty.

Denominational Paper Raises Pregnant Question

A denominational paper, the Reformed Church Messenger, has raised the question as to whether the communion it represents has outlived its usefulness. Acting under the spur of an article written by one of the pastors of the denomina-

tion, the weekly asks, "Is it true that our church has no destination, no burning ideal, no plans for posterity? Would Protestantism be just as well off, or better, if we as a denomination would go out of business and permit our people to unite with other communions?" Answers are requested from the paper's readers. Of course, there is not much doubt as to what the answers will say, but it is worth noting that a paper of this kind is ready to raise such questions publicly at all.

Presbyterians of World

Protestantism is apt to run to long titles. Few bodies, however, can surpass the sonorousness of the executive commission of the western section of the Alliance of Reformed Churches throughout the world holding the Presbyterian system, which met in Newport News, Va., February 26-28. This body, of about one hundred men, represented the Reformed and Presbyterian churches of the United States and Canada. An eastern section represents the same churches in England and continental Europe. The next meeting of the alliance, as a whole, will be held in Cardiff, Wales, in 1925. The two outstanding features of this session were the recognition of the newly-formed United church of Canada as entitled to membership in this body, and the approval of a plan whereby \$500,000 is to be raised annually for five years to be administered through a central bureau at Zurich, Switzerland, for the relief of the Protestant churches of the continent.

Supports Pederation in Connecticut Town

Rev. E. C. Carpenter, acting pastor of the Methodist church in Essax, Conn., is vigorously supporting the proposal to



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federate the Baptist, Congregational and Methodist churches in that town of 3200 people. "The Essex churches have become so weakened that it is not an inspiration to attend any one of them, but rather a discouraging and distressing experience," says Mr. Carpenter. "Even a union service will not more than half fill any of the church buildings. It is useless to dream of the days when they were overflowing. We must look at things as they are now. The young people move away. Foreigners take the places of old New England families. We are wasting money and men. Would anyone think it wise to set four men to do a job that could just as well be done by one, and also give them four buildings to work in? Would anyone advocate four banks or four stores where one was sufficient, or four high schools? In these days denominational or sectarian matters do not matter very much. Are we setting a good example to the young people and to the new church-going people if we take the ground that we cannot worship God together? To maintain four churches in such a community means a constant temptation to prey on each other. That always means hard feeling, and



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never anything for the success of the Lord's work any more than it did in the days of our Saviour."

Methodists Debate Time Limit for Bishops

One of the proposals upon which interest within the Methodist Episcopal church is centering as its quadrennial general conference draws near is that which would limit the term of office for bishops. At present, the bishops in this church are legally "general superintendents," elected for the denomination at large, but with their actual powers of administration somewhat limited by appointment to episcopal residences within clearly defined episcopal areas. This intensive supervision has, in some cases, led to a belief in the virtues of a frequently changed episcopacy. Many of the bishops themselves have declared for a change of residence at the end of every eight years, but there are delegates to the approaching legislative gathering who declare that they will not be satisfied with anything less than a law providing that every bishop shall come up for re-election at the end of every eight years in office, and that those who are not re-elected shall return to the pastorate. It does not seem likely that this proposal will carry, but the movement toward some curtailment of the power of the Methodist bishops is very clear.

New Testament Scholar Dies

Professor Frederick O. Norton, of Crozier Theological Seminary, Chester, Pa., died suddenly the last week of February. Dr. Norton had been professor of biblical and patristic Greek in the seminary for but two years, having been called from Drake University where he had long been dean of the college of liberal arts. He was a distinguished Disciples scholar, a doctor of philosophy from the

HOW PHILIP CABOT FOUND GOD (Continued from page 372)

The road to that belief was not a smooth It was rough, and there were formidable mountain-peaks to scale. I was literally beaten and battered into a faith. But once you have the feeling-then follows consolation indescribable. You have a certain gratification, as when you listen to sweet music. It is the satisfaction of hunger and thirst appeared. It is not an You may not tell intellectual process. whence it comes or how.

"I think this experience comes in one form or another to every man. My business associates tried to kill the soul, but they could not do it. Sooner or later the thing will thrust itself up like the ghost at the feast and will not down. I can think of no instance in my experience where a person succeeded in altogether disposing of it.

"You ask me what the church is doing to help-practically nothing. The church lacks leadership. Laymen are walking lacks leadership. out of the church because the priests do not lead them. A transformation is at The laymen are going to take the lead. The leaders we are going to make use of are not the men now standing in the pulpits. They are the masters of invention, of industry, of commerce, of philosophy. They will direct a laymen's movement for world regeneration beside which the present leadership in the church will shrink to pigmy size. You see, we have let the prophets escape. We must recapture them and set them to prophesying."



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University of Chicago, and his breadth of outlook was shown by his acceptance of a professorship in a Baptist institution. Dr. Norton was the author of "The Rise of Christianity," recently published by the University of Chicago Press.

New Y. M. C. A. Constitution Winning Adoption

International headquarters of the Y. M. A. reports that 96 per cent of the associations that have voted on the proposed new constitution have favored that instrument. The voting period still has two months to run, but it seems certain that the new constitution will go into effect.

How the Interchurch Was Liquidated

A statement just made public by the business men's committee that was called upon to liquidate the Interchurch World Movement shows just what was done to meet the obligations of that effort. The committee, of which Mr. James M. Speers was chairman, found, upon assuming its duties, liabilities of \$12,900,453, of which the larger part were notes due at the bank and leases, many with almost ten years to run. Against these there were problematical assets of \$7,331,267. In other words, more than five and a half million dollars had to be secured. The boards and other church organizations that had underwritten the movement met their obligations magnificently. But \$15,000 remains to be paid on these underwritings, and this is in process of being cleared off. It proved impossible to dispose of the leases for offices without heavy loss. A careful reading of the report of the committee confirms the impression that the Interchurch might never have been pulled out of bankruptcy if it had not been for the generosity of Mr. John D. Rockefeller, Among the constructive acts of the liquidating committee was the interesting of a group in the formation of the Committee on Social and Religious Surveys, which is taking the vast amount of survey material that had been gathered by the Interchurch and preparing it for presentation to the churches in a form that will be of permanent value. This committee has now transferred much of the material thus obtained to the Foreign Missions Conference of North America, the Home Missions Council, the Sunday School Council of Evangelical Denominations, and other interdenominational bodies. A report just issued giving in detail the final status of the Interchurch as of October 31, 1923, shows receipts from all sources of \$10,-636,491 and expenditures of \$10,633,943. It is shown that the famous campaign among "friendly citizens" actually netted \$1,349.265.

Southern Bishop Opposes Methodist Unification

The plan for the unification of the two Methodist Episcopal churches has brought forth a surprisingly small amount of debate. Many observers declare that this is because the adoption of the plan is taken for granted, since it is generally admitted that if this plan cannot win acceptance no other plan that might be proposed in this generation could. If the general conference of the Methodist Episcopal church, which meets in May, adopts the plan, a special session of the general conference of the southern church will be called to pass upon it. So far, the most vigorous opposition has come from Bishop Collins Denny, of the southern church, who, in a recent article, declares that the plan does not provide for real unification, that it will continue rival organizations in the same communities, that it provides so many guards for the rights of both parties that neither, in the new organization, will be able to function, and that it gives no voice in the government of the united church to the people or preachers.

Missions Achievements Reported by Disciples Society

The United Christian Missionary Society of the Disciples Church reports a total of 8,508 baptisms administered by its workers during 1923. Of these, 3,340 took place on foreign mission fields. church erection fund of \$1,926,963 assisted 58 churches with loans amounting to \$331,300. Two hundred and ninetynine aged ministers and missionaries were assisted. In twelve homes for children and aged, 45 were cared for. Thirty Sunday school specialists were kept at work throughout the United States and Canada. The field force consisted of 353 foreign and 346 home missionaries. More than a million missionary leaflets, booklets and books were distributed. A golden jubilee campaign to secure a million dollars for fifty buildings was launched. In the pre-Easter evangelistic campaign 66,089 additions to church membership were reported.

Negro College Women Organize

According to the Woman's Press, Negro women who have graduated from Oberlin, Smith, Cornell. Wellesley, Radcliffe. Ohio State, Michigan, Pennsylvania, and the University of Chicago, as well as the Negro colleges, have formed a na-tional association. The program is pritional association. The program is pri-marily educational, and the effort in the north will be directed toward keeping Negro children in school for longer south the association will work for better educational facilities for Negroes.

What Are the Ten Best Hymns?

Dr. William Pierson Merrill, of the Brick Presbyterian Church, New York City, recently asked his congregation's opinion as to their favorite hymns. The answers, when compiled, placed the first ten in the following order: "O worship the king all glorious above;" "Holy, holy, holy, Lord God

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Great Missionary Conference in America Next Year

When the world's missionary conference adjourned at Edinburgh in 1910 it was expected that there would be another gathering of equal importance within ten years. The intervention of the world war, with its aftermath, made this impossible. Now, however, the Foreign Missions Conference of North America has planned to hold a general North American missionary convention in January, 1925. In scope of program it is expected that this will be one of the greatest church gatherings ever held.

Methodist Bishop Runs Afoul a Press Agent

Bishop Edwin H. Hughes, of the Methodist Episcopal Church, is telling of recent experiences in connection with the famous "amusement paragraph" of his church. In an article in the Methodist Review the bishop favored the removal of the section from the Discipline of the church, and received much approval from his correspondents. But a few weeks later the bishop, acting for his episcopal colleagues, fell into a trap set by a press agent, and great has been the pother therefrom! This press agent brought to the Methodist bishops a letter from a dancer in a New York show asking what, in the case of union between the northern and southern Methodist Episcopal churches, would be her standing as a member of the present southern church, which has no such amusement rule. The bishop answered the letter in a noncommittal way, closing with the pious wish that the divine blessing might rest upon the lady in question and her family. To his dismay, his letter, in fac-simile, was spread across the country by a syndicate of sensational Sunday newspapers, and a flood of remonstrances flowed in upon him from outraged souls who regarded the prohibitive paragraph as the bulwark of Methodist morals. The moral of which highly diverting episode seems to be that a good many more people read the Sunday papers than read a denominational review; that they are people of a different sort; and that press agents are persons to be shunned world without end.

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during their brief hours in power, has led to the appointment of an anti-opium commission, of which Dr. S. H. Chuan, formerly president of the Army Medical College, Peking, has become secretary. This body will work in close cooperation with the International Anti-Opium Association. Likewise, the effort to safeguard workers in the new industrialism from the evils of an unenlightened type of factory system has been pushed. A special cabinet, with the resident secretary of the National Christian Council as its secretary, which is linked up with the international labor office of the league of nations, is directing the study of industrial conditions in all parts of China. Several important commercial bodies have already announced their acceptance of the six-day week; the abolition of cililu iabor, as safeguarding of conditions of labor, as week; the abolition of child labor; and the demanded at the conference of 1922. seems clear that in China Christians are quietly becoming the leaders in practically every line of social advance.

Episcopalians to Stress Preaching Mission

In connection with the cathedral now building in Washington, D. C., Bishop Freeman, of that diocese, intends to develop a special preaching mission, which will provide for a constant proclamation of Christian truth by men especially selected for that service. With the assistance of the Right Rev. Philip M. Rhinelander, formerly bishop of Pennsylvania, and Mr. Monell Sayre, Bishop Freeman proposes to set up a training school for preachers, who will be chosen from the clergy for their promise of

special ability in this field. Students will, after training, be employed on preaching missions throughout the country. It is hoped ultimately in this fashion to lift the standard of preaching in all parts of the Protestant Episcopal Church.

Miss Slattery to Tour through Europe

After speaking at the World's Sunday school convention in Glasgow in July, Miss Margaret Slattery, whose contribution as a worker among young people is so well known, will tour through Sweden, Denmark, Norway, Holland, Belgium, Jugo-Slavia, Czecho-Slovakia, and possibly parts of Russia, speaking and studying various aspects of the youth movements of the continent.

Changes in the Moslem World

An exhaustive survey of conditions in Moslem lands has just been completed by a commission of competent missionaries. The volume deals primarily with the needs for Christian literature in this branch of mission work, but contains much new information about other aspects of Moslem life. The estimate of 234,814,989 as comprising the total Mohammedan population of the world is smaller than that heretofore given. Of these, 105,723,000 are under British rule; 94,482,000 in the protectorates or colonies of other western governments. From six to ten millions, scattered throughout Europe, South America, Algeria, Syria, Persia, Turkey, India and Egypt have so far broken away from orthodox Islamic tradition that the survey states they should properly be

called "New Moslems." The report gives as the most striking present fact in the Moslem world the increase in interest in letters. "The Moslem world is learning to read," says the survey. "Arabia herself, unstirred for centuries by movements from without, has caught the fever. In all the large towns, schools are crowded that used to be empty. Turkey, in spite of her distractions, reports a growing desire for educational reading, and Egypt is in the throes of intellectual revival, including agitation for compulsory education."

The Religious Problem of New York City

Recent statistics give some idea of the religious problem represented by New York City. There are 81 religious bodies at work in the American metropolis, with 1,660 places of worship. The nominal Protestant church membership is 1,941,847; the Roman Catholic, 1,948,730; the Jewish, 1,640,000. This means that church membership equals about one-third of the population. And much of this membership, particularly in the case of the Jews, must be regarded as nominal.

Southern Methodist Bishops Average More Than Sixty

Statistics just published by the Southern Methodist church show that the average age of the bishops of that denomination is 66.5 years. The oldest living bishop, Eugene R. Hendrix, is 76, and has retired. The oldest bishop in active service is 71. The youngest bishop is 45. Bishops of this church have averaged 14.2 years in active service.

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